

# THE CHINESE RECORDER

VOL. XLIX.

SEPTEMBER, 1918.

No. 9

## CONTENTS

	PAGE
EDITORIAL COMMENT: ... ..	561
Is the "Kingdom" First?—The Woman Problem.—Post-bellum Propheying.—Christian Diplomacy.—A Call for Help.—"Gone Before": J. W. Stevenson.	
The Promotion of Intercession ... ..	566
CONTRIBUTED ARTICLES	
The Church and Its Community ... .. GRO. P. WILDER.	567
Christian Illiteracy—A Symposium ... ..	577
Facts Regarding the System of Phonetic Writing Prepared by the Chinese Government ... ..	584
Some Problems of Up-country Work ... .. W. ARTHUR CORNABY.	587
"Ten converts per worker after a hundred and ten years" B. C. WATERS.	591
Architecture of China ... .. E. THOMPSON.	594
OUR BOOK TABLE ... ..	606
CORRESPONDENCE ... ..	617
Sabbath Observance.—Mistake in Missionaries' Diary.	
NOTES ON CHINESE EVENTS ... ..	619
MISSIONARY NEWS ... ..	620
Comparative Missionary Statistics.—Tibetan Border News.—Working out to the Furtherance of the Gospel.—Summer Conference for Preachers at Canton.—News Items.—Personals.	
ILLUSTRATIONS.	
Union Woman's College and Bridgman School, Peking, China ... ..	Frontispiece.
Setting up of Mediation Stone, Chaochowfu, Tung. ... ..	Page 618

## NOTES ON CONTRIBUTORS.

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Rev. GEORGE DURAND WILDER, B.A., B.D., D.D., is a member of the North China Mission of the American Board. He has been in China twenty-four years, seventeen of which have been spent in evangelistic work and seven in theological teaching, in which he is still engaged.

Rev. W. A. CORNABY is a member of the Wesleyan Methodist Missionary Society. He has been in China thirty-three years, spending most of his time in literary work ; he is now principally engaged in evangelistic work.

Mr. B. CURTIS WATERS is a member of the China Inland Mission, located at Kweiyang, Kweichow province. He has been in China since 1887.

Rev. EDW. THOMPSON, M.A., B.D., is a member of the Church Missionary Society. He has been in China twenty-two years, engaged in evangelistic and educational work. He is at present on war service in connection with the Chinese Labour Corps.

Rev. GEO. T. CANDLIN, D.D., is a member of the United Methodist Mission. He has been in China for forty years, which time has been spent in a number of cities. His principal work has been evangelistic. He is at present Professor of Systematic Theology in Peking University.

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### SPECIAL ILLUSTRATED ARTICLE ON SZECHWAN.

In accordance with the announcement in our Prospectus, we have made arrangements for a special, illustrated article on Szechwan, prepared by Dr. Robt. F. Fitch, of Hangchow, to be printed in the December issue of the RECORDER. An interesting series of pictures and an article on certain little-known features of Szechwan, will thus be made available.

In addition to printing the article in the RECORDER, it will be reprinted in special pamphlet form. The prices for this special number are as follows :

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Single copy December RECORDER to non-subscribers	60 cents.
Single extra copy December RECORDER to subscribers	50 cents.

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# THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,  
18 Peking Road, Shanghai, China

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VOL. XLIX

SEPTEMBER, 1918

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## Editorial

Is the "King-  
dom" First?

As individual missionaries, and as individual missionary groups, we act according to three motives or interests, all of which are legitimate when placed in proper order. The first is personal ambition to express ourselves in an effective way, to be something or somebody in the field of labor where our lot is cast. The second is to advance the interests and enlarge the borders of the denominational group of which we are a member. The third is that of the establishment of the Kingdom of God. Now according to our spoken declaration, often vociferously made, we are all working in the interests of the Kingdom of God, but unfortunately it is easy to fall into the mistake of thinking the Kingdom of God identical with the aims and purposes of our own denomination or our individual aspirations and hence of speaking of the Kingdom of God in terms of our own group or individual interests. There is need of careful individual and mission searching of heart to find out which of these motives is really first. The Kingdom of God, since it comprises all of these groups and individuals, must be bigger than any one; it ought therefore to be first. What would be the effect in China if that were really so in every case,—if we ceased to think in terms of our own interests, our own mission, our own church, our own organization, and thought instead in terms of planting the knowledge of God in the hearts of the Chinese people, and doing it

together, and planting therein only the things that are of immediate importance for the establishment of that Kingdom?

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**The Woman  
Problem.**

THE August (1918) issue of *The Far Eastern Review* has an interesting article on "Work for Chinese Women." The article points out that under the old regime every woman expected to be married and hence expected to be supported by husband, son, or relatives; and even old maids, widows, and female orphans were not expected to look after themselves. But in the coastal provinces especially a change is slowly taking place as a result of which the self-supporting Chinese woman is appearing. Here, says the article, is where the difficulties begin. Outside the demand for domestic servants, which does not exhaust the supply, the alternatives are beggary, prostitution, and suicide. The development of an elaborate system for pandering to vice is making it easy for many women to become victims thereof. What is to be done? The writer thinks that these unfortunate tendencies cannot be checked by moral instruction alone; something must be done to increase the ability of Chinese women to support themselves worthily; hence, in addition to the profession of teaching, these girls and women must be equipped for other vocations. "Various lines of clerical and professional work for women in China should at least keep pace with the expansion in female education." Here, then, is appearing a new task for mission schools for girls, i.e., vocational training that shall offset the tendencies indicated above before the momentum thereof becomes very great. A *Commission on Vocational Education for Chinese Women* is needed.

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**Post-bellum  
Prophecy.**

THERE is one comforting thing about prophesying,—i.e., that when one's prophecy does not work out it is quite easy to readjust it and explain why. Now we are all aware that tremendous changes are bound to take place throughout the whole world as a result of the present war. These changes will affect China as greatly as other countries though somewhat more slowly. Missionaries at the summer resorts have been considering what changes are probable. In such a time as this, when there are such wonderful stimuli to imagination impinging upon us from every direction, it will be easy to fall into the prophetic mood.

We must remember, however, that the changes, whatever they may be, must be linked up with actual conditions in China. Hence what will happen in China itself will be different from what will happen anywhere else. It will, therefore, be only by careful consideration of these world influences and changes in relation to actual conditions in China that we shall be able to determine how mission work in China will be affected. In attempting to forecast changes we need to be students of scientific habit rather than prophets of flexible imagination. Let us face all the facts,—the Chinese mind, the Chinese needs, and world influences, before deciding what changes we shall have to make. In most cases it will be wisest to let the other man do the prophesying.

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#### Christian Diplomacy.

It is now a trite fact that the outstanding cause of the present world *débâcle* is secret diplomacy.

The world is realizing that international negotiations that cannot stand the light of public opinion are all too often proposed in the interests of a class. It is true that when great questions are thrown open to the public much more time is required to secure decisions thereon, but it is that very retardation of decision that provides an opportunity for reflection that is invaluable. If, for instance, all the peoples in the world had had a chance to consider together this war before it was started, there would probably have been no war. We are really, as an Englishman said, "fighting for an opportunity for mind to meet with mind."

The same things are true of mission work. The time has come when in a country like China the various missionary contingents should act in the spirit of Christian diplomacy, which means the considering together of all big and far-reaching problems. Here, of course, is where comity comes in. The principles of Christian diplomacy, or comity, are applied when the Christian forces of a certain city or a certain locality confer together on the program of Christian activities for that community, and when the Christian forces in China confer together through the China Continuation Committee.

Christian diplomacy does not necessarily mean a centralized power which would stop individual activity. It means that all the light possible would be thrown on the activities of missions and missionaries, so far as they affect other missions, and the inevitable result would be a linking up of forces and a modifi-



cation of plans that would make for greater efficiency. Christian diplomacy means, therefore, that we would work for the cause of missions or the good of a community as a whole, before anything else.

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**A Call for Help.** THERE has recently been sent out to the Christian forces of China on behalf of the British War Work Council of the Y. M. C. A. and the International Committee of New York an appeal for 120 mandarin-speaking workers, foreigners and Chinese, to help in the work being conducted by these organizations for the Chinese Labor Corps in France. The thoroughness of the plans of these organizations in aiding these men, China's only representatives in the war in Europe, may be seen by the fact that there will be opened up a total of 161 places requiring a staff of 207 workers at a probable cost of \$500,000 gold per annum.

This call should receive a hearty response from China even at a temporary sacrifice to the work. In the first place these laborers are removed from all their old prejudices and conservative surroundings and are ready for a strong educational and religious program which would return them to China enlightened and in many cases Christian. In the second place, these 150,000 men are going to return bringing their impressions of western life and Christian civilization to the whole countryside of a good share of China. In view of its future work what church is not deeply concerned with what these impressions are? That these men are inevitably seeing much of the worst side of western life and are being contaminated thereby is the testimony of many. The responsibility for doing the work which will counteract the evil and make these impressions favorable rests solely upon the above organizations representing the Christian forces of Great Britain and the United States. In providing the finances and two-fifths of the workers they have done their part. Will the Chinese Church do hers? Thirdly the issues involved in the present war have been so clearly defined as moral and not political involving principles whose triumph is necessary to the future welfare of humanity and the advance of the Kingdom that it is time China and the Chinese Church were more enlightened thereon and took a more active participation therein. The sending of seventy leading Chinese into this work where they would get first-hand understanding of the significance of the war would alone



be worth while. We must recognize, furthermore, that out of this conflict will inevitably come great political, social, economic, and religious changes and developments. The whole movement of humanity will center therein and start therefrom. The Chinese Church cannot afford to be without those who have had first-hand contact with it if she is to keep abreast of the times.

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"Gone Before": QUIETLY, unobtrusively, yet with deep spiritual insight and comprehensive wisdom, Mr. J. W. Stevenson, who passed away on August 15th, 1918, served for fifty-two years the cause of missions in China, thirty-two of which were spent as Deputy-Director of the China Inland Mission, with whose interests he had been associated for so long a period. He was indeed a brother beloved, having, as Mr. Hoste said, qualities that resembled those of the Apostle Paul.

When he arrived in China he was located in Shansi, and subsequently pioneered in most parts of China. He was closely related to the opening up of work in the interior of China. He was ever alert to the many complex variations of mission work, had an almost encyclopædic grasp of mission facts, a sympathetic breadth of judgment, and a mind that faced the leading facts in every situation, remaining nevertheless hopeful,—all of which traits made him an invaluable adviser. Above all, he was kindly and sympathetic which showed itself in a fraternal note in his correspondence, and a sympathetic appreciation of what it meant to one advising with him when his judgment differed from that of the one who sought advice.

He has widely influenced mission work in China through personal contacts. He has left a gap that can never be filled as he filled it. The roots of his influence have gone too deep to ever be discovered again to human sight, but the fruits thereof will multiply even though the consciousness of his presence will wane with the passing of his personal acquaintances. He lived for the mission and the mission cause, and knew how to win and inspire confidence. As pioneer, leader, and administrator, he has helped to lay the foundations of the Kingdom of God in China.

The members of the missionary body throughout China appreciate the service he has rendered and sympathise with the Mission of which he was a member.

## The Promotion of Intercession

"EVENING AND MORNING AND AT NOON WILL I PRAY, AND CRY  
ALoud: AND HE SHALL HEAR MY VOICE."

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime. Then these men assembled and found Daniel praying and making supplication before his God."

Every true lover of China is fully aware of the critical condition of the country and the imperative necessity of the most earnest believing prayer. A few months ago a group of religious leaders were at a Conference. China's serious condition was discussed and they covenanted together to *pray daily at the noon hour* for China, either alone or, if possible, with others. Dr. W. P. Chen, who was one of the group, wrote me as follows:—

"In regard to the intercession for our country it was initiated by two or three Christian patriots on account of the dark political situation. They realized the noon hour is the most convenient time for them to devote several minutes for prayer so that they pledged themselves for such purpose. They further hope that such intercession may spread far and wide and may be adopted by the people in the interior of China. The farmers who have no clocks to go by may easily take part because they are usually very keen for their noon meal. A united spirit of intercession with invocation all at the same time shall reach our heavenly Father surer and our beloved country may be spared many curses that are threatening her."

The objects upon which they are uniting in intercession are as follows: that

1. The cessation of the internal struggle may soon come.
2. The political leaders will have reverence for God and love for the common people.
3. Each citizen of the Chinese Republic may do his part in the uplift of the Republic.
4. The election in October may be guided by the divine hand.
5. Each one examine his own life to see whether China's condition in part is due to his sin.

Will you also enter into this covenant to pray for China at the noon hour? Will you lead your Chinese co-workers and friends to do the same?

# Contributed Articles

## The Church and Its Community\*

GEO. P. WILDER

### II

*(Continued from the August Number.)*

**I**S not the first vital thing in increasing the effectiveness of the church on the life of the community, after the missionary's own social conversion, to awaken the native preachers and leading Christians to the social gospel? Then to do all we can to inform them as to its application. We must first acquaint our Christian leaders and then other leaders not only with the ills of modern civilization but with the remedies that we are gradually discovering for ourselves. There certainly are remedies. It matters not so much that you believe in the absolutely right remedy, whether industrial democracy or single tax, as I do, or socialism of some form, or public ownership of public utilities, or what not, if only you are interested in some solution and show it. Many of these problems may seem far-fetched in China. To lecture on the sanitary dangers of spitting on the floor may seem more to the point and more practical, and more immediately to affect social conditions than to lecture on the unequal distribution of wealth in the modern capitalistic system of industry. I question, however, from my own experience, whether preaching on tuberculosis will really accomplish any more than preaching on monopoly. Both are needed. This latter, however, seems so far away from any Chinese country church—or city church either, for that matter—that one might think it not worth mentioning at all. Allow a leaf from a personal experience.

In a series of lectures to a group of some sixty preachers last fall, we ventured to introduce the subject of the beginning of the Industrial Revolution in China. After describing some of the miseries entailed on the workers and the cruelties and wrongs that attended the transition from home production to the factory system in England, we pointed out the situation

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\* Read before the Tientsin Missionary Association, May 14, 1917.

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



as reported in 1914 in the *National Review* of a certain half mile of road in Shanghai, which is devoted to cotton mills and shoe factories. They are the investment of American and British capital in the main. Their labor is Chinese, and comes often from the famine districts. There are some 15,000 employed, a very large percentage of whom are women and children,—85%, if I remember rightly,—there being about one child to eight or ten adults. The wage of about 20 cents a day, minus the boss's commission, is a fair one on Chinese standards and, of course, seems large to famine refugees. It doubtless saves many families from starvation. But this is one side of the shield. Looking on the other side we find that in many at least of these huge mills the workers are herded in at 6 a.m. and released at 6 p.m. Throughout the twelve hours men, women, and children are kept at the looms without intermission for food, drink, or rest. Their lunch is eaten while tending to the machinery. A Sunday is given every other week with an extra four hours of cleaning machinery on alternate Sundays so that the hours per week run 72 and 84 alternately with an occasional 88 hours. Needless to say that healthy men and women from the country come into this life for a few months only. Then they return, wrecked physically and often morally. So long as there is an abundant supply of human material and the places are eagerly sought and public opinion is uninformed, our western capitalist does not worry about factory reform. Yet when we find that these same mills are publishing figures that show profits of 48% and even 54% on their capital invested, we certainly must think it possible financially for them to reduce to three shifts and give an eight hour day. Business and mechanical sagacity certainly would be able to make this adjustment. Yet so long as no public opinion is aroused and no law put into effect, they will doubtless go on coining human happiness and health into gold. These facts about the Shanghai mills were given to our group of preachers with a sense of distance and vagueness that made us hesitate in the presentation. But a few months later we were cheered one Sunday morning to hear one of these preachers reporting to his congregation in Peking a trip he had made to Shanghai and Foochow. Incidentally he took a few minutes to describe what he had seen in Shanghai and gave a strong appeal for their sympathy with the workers and need for factory reform. And further in this connection, as a tremendously



hopeful sign, we should report that he discovered the fact that a Christian capitalist, Mr. Nieh, who owns some of the mills has awakened to the injustice and slavery which masquerades under the name of free labor and has introduced modern factory reforms, with shorter hours and higher wages and care for the health of workers. Japanese and American and British mill owners have insisted that so long as their competitors hold to these grinding hours for labor they could not shorten them and continue in business. Now Mr. Nieh announces, it is said, that he will deal fairly with his labor whether his competitors do or not and, if necessary, will withdraw from the business, before he will go back to the old method. When we see such fruit from the Christian idea in one man's work to-day and the immediate interest aroused in one preacher, does it not at once suggest that it is high time for the Christian church to be informed on these vital problems.

Another obvious method is by the distribution of literature, both books and periodicals. I would mention especially the books of Dr. Macklin of Nanking.

The missionaries' lectures and use of literature need not be confined to Christian audiences. Indeed he may perhaps succeed better in arousing the native preachers by taking the lead in the preaching to non-Christian audiences. The Chinese preacher largely takes his cue from the missionary and considers important that which he sees the missionary doing, even to the extent, sometimes, of preaching his sermons after him. We should not be surprised at this when we think how little he depends on printed matter for the source of his inspiration and information. We have had in our field the Robertson scientific lectures first given by himself and then by those whom he has trained. Local missionaries have taken the apparatus he supplied with a band of Christian preachers and toured the cities and towns, giving a series in each town, first of the more popular scientific lectures and then, later, in a second campaign sometimes, sometimes in the first, turning to the more religious aspects of the truths presented. Whatever the result in convincing the leaders of local society of the church's interest in public affairs and in real human, physical welfare, it is certain that these lectures have had a great influence on the preaching of our native preachers. It has made it more concrete and practical. It has also quickened their sense of the real value and power of preaching. This cannot but have a further

influence again on the practical living of the community. Dr. Peter's sanitation and health campaigns have, of course, had the same influence on preaching and it is good to see the intelligent interest of many chapel keepers in getting up-to-date charts on these things and explaining them unremittingly. The missionary may well use every effort to stimulate the same zeal further.

As with every new movement the first thing is agitation to arouse public opinion, so I re-emphasize the absolute necessity that the missionary himself, and after him the native preacher, set about the task of equipping himself for taking the lead in opening the eyes of the masses of Chinese to the modern social movement. How many of us need a social conversion? How many of us at present are preaching but half a gospel?

But agitation is not enough. We can agitate more fruitfully by doing. It will be found, on study of all sorts of reforms, such as abolition of slavery, prison reform, insane asylums, poor houses, poor relief, orphan homes, hospitals, Red Cross work, that the beginning has been made not merely by agitation; but students, philanthropists, churches have instituted a practical work, demonstrating the theories advanced. Private philanthropy has set up a model and carried it on, until intelligent public interest was aroused. Then government was compelled to adopt the reform on a large scale and support it financially, freeing private and church funds for other lines of experiment. So it will surely be in this country.

Now supposing that a church has succeeded in becoming a place of rendezvous for the leading spirits of a place, as previously mentioned, or at least of a few men of public spirit, what is a next step that a church might well attend to? There are books suggestive of programs for practical surveys—for example, "What every church should know about its community"; "A social service program for the parish." Such a survey might well begin with the sanitary conditions of the city. I think that you can interest a good many of the young people of a church in locating the unsanitary places of their neighborhood and mapping them out. Then a study of how to correct them can be begun. There is a great mass of information abroad, floating around in the public consciousness, instilled through the medium of the lectures and the literature to which we have referred. There is less of practical exemplification of these ideas of sanitation and reform. The church

may well take the lead in living up to the light it has. If there are cess-pools near the church property, or unsightly rubbish heaps and unkempt vacant lots, why should not a clean-up campaign for the city begin at the church center? If the church were to go at the problem tactfully and constructively and not in a spirit censorious of persons in authority, it might be able to overcome the dirty habits of generations and create a new desire for a clean town. At any rate it might show that it takes some stock in the sanitation and public health lectures, to which so many have listened, without an effort to make a change in actual conditions. Why not begin at the church doors, front and back? Can you recall any churches where this would be appropriate?—or any mission premises? After a lecture on the relations of flies to the carrying of disease, a report might well be prepared as to the food markets and the sanitation of the eating shops. I think that there are places already where food vendors have been induced to screen their supplies from flies, at least where exposed to the public gaze. There are other places where some slight, but more fundamental, efforts have been made to abolish the very breeding places of flies and mosquitoes and to clean up the places from which the flies get their infection. This, of course, is going much more to the root of the sanitation problem than mere screens from the ubiquitous insect.

There has been some agitation already about the dangers of over-crowding in damp, dark, or ill-ventilated sleeping and living rooms. A survey of these housing conditions in a Chinese city may well appeal to anyone who goes to the rug shops and tailoring establishments. Yet, if an investigation was begun in our own servants' quarters and in the dormitories of our church schools, and the indications of the survey put into effect there, something might be accomplished on the public mind. Have you ever known of school boys being crowded into such quarters? Have you known of infectious diseases working havoc in a mission boarding school, where the sanitary conditions were largely to blame? At least one school has had a serious epidemic of scarlet fever and the Chinese superintendent of the government infectious diseases hospital severely criticised the unsanitary arrangements in the school. Is it not incongruous for a Christian school, supposed to be introducing modern light into a benighted country, to be brought to book by the government authorities of that very



country? In investigating the dormitories of another large middle school, a three *chien* room seemed almost covered as to floor space, with sleeping boards for the boys. I said, on counting the beds, "There seem to be 14 boys in this room." "Oh, no," they said, "there are more than that. In the day time we take down three beds so as to have passage ways to get to the others without walking over them. There are eighteen." It was a proper place for six, or perhaps, nine. While we may not be able to correct the housing conditions of the poor in the great cities, we may at least set an example of an ideal dormitory, outhouse, and bathroom in our foreign-controlled mission schools. Who knows how it may affect coming generations by molding the plastic minds of the students, who will be molding public opinion and making the building laws in the not distant future, when the many-storied, modern slum, as developed in London and New York, shall introduce its horrors into the present one-story slum section of poor Peking and Tientsin? The church can surely do something on the housing problem to-day by advice and education, as to its evils, but how can it preach, before it begins to practice on its own premises?

Now, after the church has once made itself a social center, attracting people to its light and warmth, physical and spiritual, it may find another easy service. It may help in the Herculean task of preparing China for Democracy. It may train its people and their neighbors in the duties and the methods of republican citizenship. First of all it must set an example. Church meetings should be conducted according to the rules of parliamentary practice. You will find many of the church-members interested in studying parliamentary law, if you ask them to meet once a week, for parliamentary practice. After the rules of debate and public action are somewhat familiar, they may discuss questions of real public interest and pass laws in mock parliament. The school for drill in transaction of business may be extended to the whole community and practical experience in voting and reasoning on how to vote may be given to these citizens, in a new republic where the densest ignorance prevails as to the methods of election and law-making.

Another place where the church might perhaps get the sympathy of the laboring class and also help instill ideas of justice into the minds of the employing class is in the matter of wages. The present wage system of the world, based on



laws of supply and demand, may not be the most unjust system possible for distributing wealth produced among the producers, but it certainly results in great injustice, for we cannot but believe that where a few get enormous revenues without work those revenues are deducted from the produce of those who labor to exhaustion and yet receive a bare subsistence for their share. It works out, practically, very often so that the man who is perhaps the weakest and needs the most, must work the hardest and get the least. The church cannot be Christian without standing for a just distribution of the proceeds of labor. The laborer is worthy of his hire, and that means that the ordinary able-bodied man, who gives his entire working time to his employer, is worthy of a comfortable living, sufficient to support his family. The intelligent farmer understands perfectly that it is to his advantage to give such a wage to his horse and his cow, but few men who employ human labor seem to have that degree of sense. Note how the employer, as a rule, asks for the longest possible day of labor and wants to give the lowest possible wage that will retain a single man, without family, in his employ. He pleads that he cannot compete with those who get cheap labor, if he pays more or grants less hours per day. Fortunately, this war is proving to the public mind on a large scale, in England at least, what science and common sense have long declared, that it is most wasteful and inefficient to push human labor for ten or more hours a day and for seven days a week. It does not pay the employer even in the short run. It really pays in profits and dividends for the employer, as well as in health and happiness, to give his workman wages sufficient to free him from anxiety for his family, and to enable him to live in physical and mental comfort and health. It is a simple case of justice that he who gets a man's whole service should wholly support that man. It is unjust to the rest of society to ask contributions in charity to assist the poor workmen in the service of our great corporations. An officer of the Standard Oil Company at Bayonne sent a subscription paper for some recreation scheme to a woman who owned other large factories, where she had tried to introduce just wages, and profit sharing. She replied, "I have little interest in charity since starting in on justice. If your corporation will take up my plan, you will need no more contributions for charity, for your people will be able to provide everything for themselves." Now that simple

justice is coming to be recognized as so much better than charity, from every point of view, is it not high time for the church and for missionaries to treat that simple fact as true. Why should a man who is employed daily as the janitor and watchman of a church at the wages of a single coolie, just sufficient for one man's support, be compelled to rely on charity for the support of his family and education of several children.

The missionary is doubtless taken as the pattern of the church in many of these things. I am glad to note that when the Chinese church becomes independent, it raises the salary of its pastor higher than the mission schedule. I have not inquired how it treats its coolies. As for our servants' wages, doubtless most of our servants do get along fairly comfortably on wages plus squeeze. There is no standard wage in any community of which I know. I do know that the families of many servants could not live without an addition to income by something more than a commission; in those cases the employer is, of course, responsible for the servant having to steal, or fall back on charity. If the church is to live and to move the masses it must eliminate this kind of example. The church must set an example of giving a just and living wage, before it can preach social justice with any effect whatever. For my part, I am convinced that it is practical for most missionary and church employers to pay their personal servants a comfortable, living wage which will render life, in general, far more comfortable and make conscience, in particular, far more easy for both master and servant.

Some years ago, when the police system was being introduced, a helper in Pao Ti Hsien saw the need for police instruction and opened a night school for the police of the nearby villages. He made a globe of kaoliang stalks and Korean paper to teach them geography, and added other useful studies. At present the police schools seem pretty adequate in city centers at least, but there is doubtless still a field for this in the country. Still more useful would be the following, suggested by Rev. P. L. Corbin :—

1. Classes for postal clerks and messengers in the country districts. In many cases they might have to consist of only one or two in a class on account of the distances apart of postal offices and yet, with the co-operation of the postal authorities, brief term classes to teach the local geography and some elements of English names and system of accounting, etc.,

might be held in a center where a number from towns around could gather.

2. Classes for village school trustees. In many places these men have thwarted the efforts of the government to get schools started. If the church would go at the matter tactfully, short term studies for them might be so managed as to win them over to modern education and get a point of contact where the mission schools could co-operate with the government. This has been done in Shansi, and probably other places.

3. Classes for village elders. These men have great authority in local affairs and many of them have no public spirit or intelligent idea of their responsibility. There are districts where the magistrate would co-operate and compel attendance perhaps on brief conferences for village head men.

4. A beginning has been made by the missions at having teachers' conferences in vacation time for Christian teachers. Similar conferences might be organized for the teachers of government schools, and local churches might aid in getting the attendance. This would be possible, of course, only where a high degree of confidence in the church had been developed.

5. In sections that are harassed by drought and flood, any serious effort to understand the causes is highly appreciated and often opens doors to the gospel that can be opened in no other way. The helper in Pao Ti Hsien, referred to above, won great respect in all that countryside in this way. He had a bicycle and roughly surveyed the country until he was able to make a map of the river that flooded their lands, and he had a woodcut map and tract prepared at his own cost. It showed how several villages and districts might work together and prevent the floods. He went through the district speaking on this subject, giving his tract and also showing how it was feasible only by Christian harmony. This latter was unattainable, and the scheme fell through, but to this day the church is more honored in that district.

Among the common activities of the institutional church the following may be mentioned as having been tried, or as having some prospect of success in China. A women's bathhouse was tried in one place, without much success, many years ago. It met a long-felt want, for one old grandmother in Israel said she had not had a bath before since she was married, but for some reason it was not long continued,—lack of endowment, perhaps.



A visiting nurse may be employed by the church for all families in the vicinity, partly, also, as a teacher of nursing methods and home hygiene and sanitation.

A sewing school for girls, taught by the women of the church, in a regular course of several months a year for three years, with a diploma, might be of as great value to the volunteer teachers as to the girls.

A kindergarten, employing Chinese teachers graduated from the Peking or other normal school, library and reading room, mothers' club, recreation room and playground, teaching of musical instruments,—organ, cornet, horn, etc.,—boys' club, servants' club for recreation, etc., are suggestions that have been partly tried.

Possibly an employment bureau for servants and coolies could be run by the church in our large places, where there are many foreigners; and it might fill a need of the foreign community, as well as of the Chinese.

If the leaders of any church will study their own community and find some one or two or more ways of serving the public and some classes of the community, it will win the respect and support of that community. It will live and grow. There are three possible aims of the church, as Dr. Sailer says there are for the school:—1. To maintain a certain tradition or culture, transplanted from abroad. With this aim a church will shut its doors and windows and seclude itself from the community, except so far as necessary to get recruits. 2. A church may aim to advance the individual members in their social and economic standing so that they will be better able to support the church. Many of our Christians have this aim. It will demand a careful study of actual living conditions. 3. The church may aim at fitting and inspiring individuals, in turn, to promote social welfare. If this be the aim, its leaders must study broadly and deeply the problems of society, scan carefully the dangers in seeming reforms, and give models of philanthropic effort which will, when practised on a large scale by others, do good and not evil.



## Christian Illiteracy—A Symposium

**T**HE great danger of a church in which the large majority of the members can secure only that spiritual food which is dealt out by the leaders of meetings and classes is such a very real problem that it seems no labor or expense that will lessen the danger should be spared.

All our work is planned with this problem in mind.

All meetings and all contacts with women are, just as far as possible, used in teaching them to read. A number of verses in the simplest colloquial and printed on little slips of colored paper are used to start in a course of study those we meet for the first time. These verses are sung to the easiest tunes we can find. Our aim is to have every short hymn contain the central thought of Salvation in Christ and each one in addition some different Gospel truth. Our hope is that anyone reading any one of them may know the simple way of Salvation, and that a person learning the whole set would learn a number of important truths.

We find these not only a help to the learner but an invaluable help in setting to work all Christians, inquirers, and interested people. For us these leaflets have become a kind of "Graded Lesson" series.

These sheets are used in individual teaching, and the words are copied in large characters and taught from the platform. They are sung, read, and explained and re-sung until the thoughts become a part of the thought-life of the women. Those who are interested go on to the study of other easy books, such as: Mrs. Abbey's, Dr. Price's, Mrs. Nevius', Mr. Cochran's, and others'. Just as soon as possible the Bible is given them. Miss Tsai awards a certificate to those who complete ten easy numbers in our course of study.

The receiving of the Gospel by the eye as well as by the ear is compulsory, though no one is apparently compelled to study. Singing is invaluable for the accomplishment of this purpose. They are asked to take the slips home and paste them on their walls. Many do this, and daily read or try to sing these messages.

*We find that fewer meetings and a whole afternoon of the worker's time given to one gathering is one of our most profitable ways of meeting the problem of illiteracy. The women*

come when they please, and go when they please, but we find that they soon love to spend the whole afternoon singing, listening, studying, and singing and studying and singing. We call these meetings a half-day school, and admit all women and children, giving to each the grade of study she is prepared to take. This plan sets the Christians and inquirers to work teaching others. A monthly meeting for inquirers, and another for members have been found invaluable in checking up their personal development, and their interest in soul-winning.

For the further growth of the women and their development as paid or voluntary workers, we have found an envelope catalogue of members, inquirers, and interested ones an indispensable aid.

Some of this that I am writing does not seem to have any connection with the problem of illiteracy, but it is in reality a vital part. Putting a woman or child to work teaching another a hymn-sheet, gives a new meaning to study, and gives a glimpse of the joy of service and of her ability to serve.

MARY A. LEAMAN.

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Personally I have been much interested in Romanization, and many years ago we started classes for teaching the Romanized.

Some of our missionaries are being interested in *Dr. Peill's system of simplified writing*, and they wonder if that system would not be a good plan of solving the problem of illiteracy. The system is a good one, especially as far as the method of combination is concerned, but at the same time the symbols, as Dr. Peill himself will admit, could easily be improved, and seeing what we are after is a system as easy as possible I don't see why we should not further simplify the symbols. I take the liberty to send you a copy of an attempt I made while on Chikungshan last summer. The advantages claimed for these symbols over those of Dr. Peill's are the following:—

(1) With two exceptions they require at the most two strokes with the Chinese pen, while Dr. Peill's, nine or ten of them, require as many as four strokes each.

(2) The aspirates are indicated by the hook, thus *reducing the number of different symbols by thirteen*.

(3) There is more or less resemblance of form where there is some resemblance of sound, which is an aid to the memory, seeing these characters are not ideographs but sound symbols.

Dr. Peill says the aim in view is not rapidity of writing but ease of recognition. But why should we not aim at both? Besides, I claim that these simpler symbols are just as easy to recognize as the others. In fact there are no two of them as nearly alike as are some of Dr. Peill's. Of course the question is whether the advantages are important enough to make it worth while to push this new system, especially as Dr. Peill's system has already, to some extent, come into use. Still my friends urge me to give it a trial, and when the aim in view is to find the easiest and most convenient way of writing Chinese it seems strange to adopt such awkward forms as for instance the following :—**𠂇, 𠂇, 𠂇, 𠂇, 𠂇.**

P. MATSON.

To a certain extent the development of *elementary* education might seem to help in making the question of illiteracy less prominent, as an increasing proportion of our boys and girls are receiving in the elementary schools a certain knowledge of how to read character. But any apparent gain here is continually *counteracted by the addition of adult illiterate members by baptism*, so that probably the proportion does not alter for the better. In any case the elementary school education does not give the pupils the freedom they ought to have in reading the Bible. They really only know the books they have been taught in school and this training does little to fit them to master the books they have not been taught. Our students in the Theological College who now have practically all taken the Higher Primary as well as the Lower Primary course have still to be taken carefully over the whole of the Bible and taught to translate it into the vernacular.

The question is made far more prominent by the demands (always existing but becoming more clamorous in these days of opportunity) for better Sunday-school work and for Bible classes for enquirers. It is exceedingly difficult for the average congregation to find a sufficient number of teachers who can read well enough to understand the Sunday-school *Teacher's Quarterly*. The demand for Bible classes is not being met, partly because we have not yet solved the problem of *training*



*leaders for them*, but still more because the training is hindered by the fact that the leaders available, owing to lack of ease in reading, are not familiar enough with the Bible to venture to face a class, and some further find a difficulty in reading the Bible class text-book.

We are trying in these days to "lay a larger emphasis on the average member taking his part in evangelistic work." *How can they unless they can read the Bible for themselves and get their message out of it?* The only chance many of our members have of hearing the Word of God is once a week on Sundays, and then they have to depend on some one else for it!

I do not believe that there is any reason for saying that the problem is anything but prominent and likely to become more so the longer it is neglected, though it is impossible to give figures. There is a certain proportion, though even this is relatively small, of those who can slowly pick their way through a simple piece of narrative and as a result get a general idea of the meaning, but the number of those who can *read their Bible anywhere from cover to cover with the ease of a child of twelve in Scotland is very, very small.*

There is no official "Mission plan" for dealing with the problem, but for long a good deal of emphasis has been placed on the use of Romanized vernacular. That we have not done more along this line is simply due to the fact that we *have not had the staff to produce a fresh and growing supply of Romanized literature.* Visitors from the North tell us that we have a far larger proportion of women in our congregations than they have, and this is certainly at least partly due to the fact that our lady missionaries have been able to give more time to the teaching of Romanized among the women than has been possible on the men's side.

*The Six Hundred Character books will not solve the problem.* After all you know only six hundred characters and are stuck when you come to the *six hundred and first.* But the objection lies deeper than that. So long as we use a system of writing which, even after a man or woman has gone to the labour of learning the sounds and meanings of the symbols used, requires the further step of being translated into everyday language, we cannot expect the teaching of the Bible to appeal to the heart of the people. It is as if we in the West were still compelled to read our Bibles in nothing but Latin,

for Wenli is as much a foreign language to the uneducated classes of China as Latin was to our forefathers. We have only to think of the rich results of Luther's translation of the Scriptures into German or Tyndale's translation into English to catch a glimpse of the new life that would come to the Chinese Church if it possessed the Word of God in the common tongue. *The progress of the Church in Chosen ought to give us a hint of where the solution of our problem lies, viz., in the adoption of a script which will speak to the working man in the same language as that in which he talks and thinks and prays.* In conducting a service we do not preach in Wenli or pray in Wenli; why should we wish the people to have to read the Bible in Wenli? We have tried Wenli for a hundred years and it has not made the Chinese Church a Bible-reading Church. Wenli is a foreign language to the average man in China.

Character colloquial systems are a step in the right direction, but they still involve the learning of a great many difficult characters, with the additional disadvantage that we have to use many unauthorized characters, and use others with sounds and meanings that are not the true ones.

China is now the only large country which uses an ideographic system of writing, all other civilized countries preferring a phonetic one.\* We have in the past apologized far too much for the use of Roman letter as if we urged it only because we could not learn to read character ourselves and we have given the impression that Roman letter is a thing for women and children. It is not a question of running down character. Those who know character must have the highest respect for it in its right sphere, but I do not believe that that sphere is the conveying of knowledge to the average man. *We ought fearlessly to declare what is the simple fact that the Roman letter is "the most perfect method of thought transference ever invented."* We must insist that reading is not an end in itself, but a means to the transference of ideas and knowledge and that the system which accomplishes that end with the least expenditure of labour is the most efficient. With this perfect instrument at our command there is no need to invent new systems of writing, such as the Kuan-hua Tzu-mu. In the Symposium on Problems of Country Work, in the March and April (1918) numbers of

\* But in China there is no native colloquial phonetic script, hence we have to provide one, that is why we urge the use of the Roman letter.

the RECORDER this problem of illiteracy is mentioned several times; is it not significant that the two writers who suggest a solution both turn to Romanized?

T. CAMPBELL GIBSON.

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The illiteracy of church-members is giving many of our pastors and missionaries much concern. *We find that the church-members who cannot read the New Testament with ease do not grow much in knowledge and do not form judgments of their own as their contribution to the common enterprise of the Church.* One such member in a Chinese village when asked whether he believed Jesus could save, replied, "I do not know whether fate ordained me to believe." Where there is no growth in knowledge there is also no growth in communion with God and in Christian activities in the Church and community. Our most consecrated and active church-members can usually read the New Testament with ease. They save the Church from becoming a mere listening Church, instead of a working Church.

The consensus of opinion is that in cities about thirty in one hundred cannot read the New Testament with ease. In rural villages about seventy in one hundred cannot read with ease. The proportion, in each case, would not be great except for the women, of whom about ninety in one hundred read the New Testament with great difficulty.

The plan for dealing with this problem which commends itself to many pastors and missionaries is to *transform the preaching chapel into a church school* where illiterates may receive instruction in Chinese characters, the Bible, church worship, and the work of the Church in the community. We try to train them to acquire the experience of worship and to engage in specific Christian activities, for we believe that instruction is of no use unless it brings specific results. We encourage our most intelligent church-members to give time to the instruction of those who cannot read with ease, for we realize that the problem cannot be solved except by the *social interaction of literates and illiterates*. The problem of securing suitable lesson primers for studying Chinese characters is insignificant in comparison with the task of *getting* our most intelligent church-members to devote time to teaching and to other social contact with illiterates. Illiterates are not trans-



formed into efficient church-members by the transmission of a few hundred Chinese characters or a body of truth, but by fellowship with intelligent, consecrated, and active church-members. Therefore we must seek to make the Church an inclusive fellowship—a fellowship in which illiterates meet love and respond to love. This, I believe, is moving Christward.

WILLIAM F. HUMMEL.

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Illiteracy is still a problem among both men and women, but in view of church schools of course a greater proportion read than in the earliest days. Evangelists, who had only formerly studied a day or two with me, have already (most of them) had to be—after a day or two's testing by Mr. Drake—separated from the rest into an advanced class, so soon do they learn, and easily retain, the Peill system, *provided* they try to teach it to others afterwards. Even old Evangelist Feng, nearly 70, is in this advanced class. But of course the Peill system is still, as a method of overcoming illiteracy, only on trial with us, though I may say that Miss Turner, who held a class for foreigners in Honan last summer, is very confident of ultimate success; and is getting one or more books printed in our local dialect.

FRANK MADELEY.

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From the time a person becomes an enquirer we seek to help him to read if not already able to do so. For this purpose we have found Mrs. Arnold Foster's "Gospel Reader," Parts I and II, an excellent help. After learning the characters in these two little books anyone may commence reading, say John's Gospel, without much difficulty. For helping enquirers to read, class teaching is valuable. In the winter this is a special feature of our work, those who can read being set to help those who cannot. There is nothing like starting them right away on the very words of Scripture, and for this purpose, after trying other books, we feel that Mrs. Foster's two little books are to be highly commended.

A problem more difficult than that of teaching enquirers to read is getting them to *understand what they read*. It is often the case that while a man or woman may be quite conversant with the character, he or she is ignorant of the teaching it conveys; they may be apt at repeating Scripture, but they

read and repeat it after the manner in which the school boy learns his classics ; the meaning does not grip them. The question, "Understandest thou what thou readest?" is often responded to by "Puh tung teh." This applies to some of the simplest passages of Scripture, thereby showing that they do not use their minds. Of course the lack of early mental training among the uneducated is largely responsible for this. We are endeavoring to deal with this difficulty by constant teaching of the Scriptures ; I mean *consecutive* reading and teaching of the Word of God. "Reading in the Law of God distinctly and giving the sense." Practically all of our services are teaching services ; we have very little sermonizing. I know not what other means to use in order to inculcate a love for the Word of God among the Christians, which is so essential to their growth in true knowledge and wisdom. With the advance of education the problem of illiteracy will solve itself in a few years' time ; meanwhile we do all we can to induce Christian parents to send their children to our schools, that they may at least take the elementary course. To our mind it is very important that every Christian parent should be *made to see* his duty and *realize his responsibility* in this respect.

H. J. MUNGEAM.

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## Facts Regarding the System of Phonetic Writing Prepared by the Chinese Government

Extracted from article by Mr. "C. H. Wood," President of this Government Conference.

**I**N the first year of the Republic of China, the Minister of Education, Tsai Yuan-pai, arranged a conference to consider the problem of preparing a phonetic alphabet for the Chinese language in order that a standard pronunciation of the language might be adopted for the promotion of education. He invited the governors to appoint two representatives from each province, and the Ministry of Education invited thirty famous phonologists. There were altogether about seventy delegates present. The Conference convened in February of the second year of the Republic of China, continuing until July.

The Conference agreed upon a standard pronunciation of 7,000 or 8,000 characters, and at the same time adopted thirty-

nine symbols as a phonetic alphabet with which to indicate this pronunciation.

With reference to the adoption of these symbols, there was a strenuous debate in the Conference. Some preferred the use of the Roman alphabet, some wished to adopt signs used in shorthand, some preferred to use Chinese stroke symbols, and other methods. At last they agreed that since the phonetic alphabet was to be written by the side of the Chinese characters, the stroke symbols would be best, because more like the writing of Chinese characters. But there is this difficulty: if the strokes of the symbols are very complicated, of course it will be difficult to bring them into popular use; if they are too simple it would be hard to teach illiterate people. Further, when the strokes are too simple, a slight difference in stroke means another symbol. And as illiterate people might not hold their pens steadily when writing, it would be very difficult for them to indicate these differences. For this reason a selection of proper symbols has been made. At last the Conference came to the conclusion that the best way to deal with the question would be to adopt *simple stroke characters from the Chinese dictionary*.

It is suggested that in the future there will be three ways of spreading the use of the phonetic alphabet:—

(1) By marking the phonetic alphabet along with the 7,000 to 8,000 characters, so that all primary schools throughout the country might use these characters in their Chinese text-books, reading them according to this method of pronunciation.

(2) All notices, books, and newspapers for the common people should use this phonetic alphabet, so that on the one hand the people could read them easily, and on the other hand their use could become widespread.

(3) In addition, there are three other methods that will help to educate our people and to gain immediate results:

a. That the phonetic alphabet should never do away with the Chinese characters. For instance, whatever literature, books, magazines, etc., are written by educated people for the common people, should observe the following arrangement in regard to the use of the phonetic alphabet: The Chinese characters should be written in the middle of the page; on the right side should be indicated the phonetic alphabet signs, showing the National pronunciation; and on the left the local pronunciation also indicated by the phonetic alphabet



signs. Educated people could then read the characters in the middle, and the common people could read either the National or the local pronunciation.

*b.* In any correspondence carried on between educated and uneducated people, or between two uneducated people, they need not use the Chinese characters, but either the National or local phonetic alphabet signs.

*c.* In the front of every dictionary there should be a table showing the Roman and Japanese pronunciation side by side with the Chinese pronunciation expressed by the phonetic alphabet signs, in order that in correspondence with a foreigner who does not know our phonetic alphabet the Roman characters may be used instead.

The Chu-yin Tzu-mu system is now being used widely. (*a*) It has been adopted by the Army as the basis of its signal code, and is therefore being taught to all the Army. (*b*) It is also the basis of the code used by the police. (*c*) It is being taught to the Chinese labor battalions in France. The Committee has in its possession copies of a magazine partly published in this script and issued in France. (*d*) It has been taught not only in Peking, but has been approved by the Kiangsu Educational Association. Classes are being taught each evening in the building of the Kiangsu Educational Association in Shanghai. (*e*) The following is a list of the books in the system which are known to be now on sale:

1. Signal Code for the Army and Boy Scouts, Price 30 cents.
  2. A Dictionary, giving the standard pronunciation adopted by the Government Conference, Price \$1.20.
  3. Etymological Explanation of phonetic symbols used in the Chu-yin Tzu-mu, Price 30 cents.
- These three books, named above, have been officially approved by the National Board of Education.
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|--|-----------------|
| 4. Manual for Teachers ... ..  | Price 10 cents. |
| 5. Primer for teaching illiterates ... ..  | " 3 "           |
| 6. A book of stories for illiterates who have learned to read the Chu-yin Tzu-mu ... ..                          | " 3 "           |
| 7. The list of one hundred Chinese surnames with Chu-yin Tzu-mu for each character ... ..                        | " 3 "           |
| 8. A set of three volumes for the teaching of Mandarin.  |                 |
| Prices Vol. 1 ... ..   | " 5 "           |
| Vol. 2 ... ..  | " 3 "           |
| Vol. 3 ... ..  | " 8 "           |
| 9. Comparison of the ancient and modern systems of "Spelling" Chinese words ... ..                               | " 10 "          |
| 10. A writing book, to teach Chu-yin Tzu-mu penmanship ... ..  | " 20 "          |
| 11. A bi-weekly periodical is issued in Peking. Subscription price 88 cents per year.                            |                 |
| 12. A bi-weekly periodical is issued in France. Subscription price in France 6 francs. In China \$2.40 per year. |                 |

## Some Problems of Up-country Work

W. ARTHUR CORNABY

**I**T is hardly necessary to define the term "up-country" in the title of this paper. It is used in distinction from purely city work in such centres as Peking, Shanghai, Wu-han, Canton, and refers to town as well as country work wherever rural influences tend to predominate in such towns.

Discoursing to outsiders, our Chinese preachers often begin at the first two chapters of Genesis, that they may lead their hearers on towards the City of God depicted in the two last chapters of Revelation. And rightly so, for a distinct idea of God and humanity is a necessary basis for all true religious thought. And writing to fellow-Christians one may be allowed to begin at the beginning, by stating the first great need of missionaries and Chinese preachers, whether in city-centres or up-country,—namely, to gain and to hold ever-fresh and vivid ideas of Christ and the world. For our ideas on the subject need to be kept "ever new and ever young" in the nascent power of a daily renewal, as an incentive and impulse toward all truly spiritual work.

It is meet and right, and our bounden duty, as well as our glowing privilege, so to commune with our Divine Master at each return of day that we shall at least recognise Him as a majestic *Spirit*, who was once embodied on earth—working *spiritual* and world-redeeming results through His human body (oh! the amazing kindness of it all); and who still requires to be embodied on earth—working *spiritual* and world-renewing results through that "body" of His which we call in China His *chiao-hui*.

It is absolutely necessary for us and our Chinese brethren to keep these considerations freshly and vividly before us, if we are to preserve our routine tasks from the canker of materialism. The "Secret of the Presence" is the place where alone we can gain the antidote for that kind of non-spiritual "success" which, in the Master's eyes, may be no success at all, but a lowering of His standard altogether. All success must be the outcome of the embodiment of the Spiritual Christ in the Church and its activities.

Thus far we have been dealing with the axiomatic, but with an axiom which, from its very familiarity, is apt to be

passed over in what we call "practical work" with the mental ejaculation: "Of course!"—which is our favourite epitaph, be it remembered, for the tomb of any dead-as-dust truism whatever.

As to the embodiment of the Spiritual Christ in His Church, two contrasting ideas have been imported from the West into China, and taught to the Chinese ministers of the Missions that hold them. The one may be called the mediæval view of the case, having been held with few exceptions, say, from the fifth to the fifteenth century. According to this view the Christ of God is embodied in the Sacraments, when they are administered by a duly-qualified priest. The present-day "garment" of Christ has been publicly described as the historic Church, and "touching the hem" as none else than receiving the Sacraments from a priest's hands.

The other may be called the evangelical view of the case. Its emphasis lies on the soul's privilege of coming into full touch with the world's Redeemer direct, by penitent faith.

Now, it is interesting to record that there is exceedingly little controversy in China upon these contrasting views themselves; so little, indeed, that it may be considered a negligible quantity.

But two contrasting modes of convert-gathering are logically and necessarily bound up with these two contrasting views,—especially when that convert-gathering is in the hands of up-country Chinese "priests" on the one side, and evangelical preachers on the other.

The one feels himself called to use all manner of means to gain all manner of folks, whatever their character and motives, so as to make them recipients of sacramental grace. The other should regard himself only at liberty to accept as converts those who seem to manifest a living faith in the Lord Christ. And thus, quite logically and naturally, the contrasting views result in a contrasting set of church-members.

The divergence between the two views, sets of methods, and style of converts, is so wide that any coupling-together, in the form of union, would seem to be impossible to the end of time.

But a generous spirit of harmony is none the less a public necessity.

Moreover, the "peaceable fruit of righteousness," wherever displayed, will win the most Chinese consciences, if not all at



once the most Chinese converts. A good name for fair-dealing, and generosity of forbearance, is the finest possible asset in China of a Christian Church. And our Chinese brethren up-country must be especially exhorted to cultivate that "fruit of the Spirit" (as St. Paul assures us it is) whose essence is love divine, with various flavours according to circumstances.

Of old, in the midst of a Judaism grown hopelessly materialistic, and a materialistic heathenism grown hopelessly rotten, the earliest evangelists proclaimed and embodied the Glad Tidings of the majestic Love of God in Christ Jesus, and thus raised up spiritual churches, in the power of His Spirit (which they grasped and wielded by persistent prayer), many of those churches radiant with spiritually transfigured characters, teaching us surely that all "successions" whether called "apostolic" or evangelical, must be continued outbursts of Love Divine,—of joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

It was the new force of God's own springtide that came pulsing up in the lives of the hundred and twenty praying souls in Jerusalem, making those men and women evangelists indeed. They gained that force by ardent waiting on the Lord, even as the seed-germs wait upon the vernal rains and sunshine, until those forces become an actual possession of life-force within them, anon producing lovely fruition.

It was thus, amid surrounding lifelessness, that there first grew up from the redeemed earth that divine creation, the living Church of Christ with its buds and blossoms, and anon its moral fruit of strict fair-dealing and generous goodness, lived-out in human life.

And these historical facts have a setting of permanent principle, which remains necessarily steadfast, to-day as of yore.

We do not forget these things entirely, even in these days of multitudinous committees! We could hardly forget them entirely, considering the manifold aids we possess, apart from the Scriptures themselves. Our spirituality is propped up on all sides with many helpful influences, like some Chinese cottages are with poles. It can never quite tumble into the stagnant cess-pool of materialism. But our Chinese brethren at our out-stations have few such aids and props. They are exposed to the full brunt of materialistic temptation; they are the offspring of generations of materialists, and live in the

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But a generous spirit of harmony is none the less a public necessity.

Moreover, the "peaceable fruit of righteousness," wherever displayed, will win the most Chinese consciences, if not all at

once the most Chinese converts. A good name for fair-dealing, and generosity of forbearance, is the finest possible asset in China of a Christian Church. And our Chinese brethren up-country must be especially exhorted to cultivate that "fruit of the Spirit" (as St. Paul assures us it is) whose essence is love divine, with various flavours according to circumstances.

Of old, in the midst of a Judaism grown hopelessly materialistic, and a materialistic heathenism grown hopelessly rotten, the earliest evangelists proclaimed and embodied the Glad Tidings of the majestic Love of God in Christ Jesus, and thus raised up spiritual churches, in the power of His Spirit (which they grasped and wielded by persistent prayer), many of those churches radiant with spiritually transfigured characters, teaching us surely that all "successions" whether called "apostolic" or evangelical, must be continued outbursts of Love Divine,—of joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

It was the new force of God's own springtide that came pulsing up in the lives of the hundred and twenty praying souls in Jerusalem, making those men and women evangelists indeed. They gained that force by ardent waiting on the Lord, even as the seed-germs wait upon the vernal rains and sunshine, until those forces become an actual possession of life-force within them, anon producing lovely fruition.

It was thus, amid surrounding lifelessness, that there first grew up from the redeemed earth that divine creation, the living Church of Christ with its buds and blossoms, and anon its moral fruit of strict fair-dealing and generous goodness, lived-out in human life.

And these historical facts have a setting of permanent principle, which remains necessarily steadfast, to-day as of yore.

We do not forget these things entirely, even in these days of multitudinous committees! We could hardly forget them entirely, considering the manifold aids we possess, apart from the Scriptures themselves. Our spirituality is propped up on all sides with many helpful influences, like some Chinese cottages are with poles. It can never quite tumble into the stagnant cess-pool of materialism. But our Chinese brethren at our out-stations have few such aids and props. They are exposed to the full brunt of materialistic temptation; they are the offspring of generations of materialists, and live in the



midst of materialism undiluted, for it has invested the Chinese "religions" no less than Chinese politics and social life. Thus the call comes to us to give them some of the aids we possess,—to enable them to retain the true spiritual tone of their work, and to keep in full contact with the spirit forces of God.

One recently-favourite method has been to call them in to some large centre, a long distance from their work, to some big committee (called perhaps by another name) to listen to speeches as to how their work should be done. But the spiritual results of this method, expensive in time and money, are exceedingly dubious. Our Chinese friends need the spiritual thoughts and impulses, learnt by church-leaders in the Secret of the Presence, to be *sent to them*, periodically, through the post-office. We have certain books we can send them, but we still lack periodical literature written with the express purpose of assisting them to live in the Spirit, and pray and preach in the Spirit.

No undue criticism is to be passed on our existing church magazines for men.\* Once they were union productions; now they are mostly denominational. Once the letterpress was mostly supplied by those who had the best Western thought at their disposal, for translation or re-statement, and now the letterpress is supplied from Chinese minds which are *subject to the full force of the same materialistic temptations* that beset our up-country brethren themselves. How far these Chinese editors and contributors have succumbed to these temptations may be an open question, but hand one of their magazines to an up-country brother and say: "Here is an aid to your prayer-life, and to that kind of preaching that is born of the prayer-life,"—and mark the reply, unless you hand them a copy of the "Bible Magazine." The others (except perhaps some I have not seen) are run for other purposes than that, and some of them may be fulfilling those other purposes. In England the "Christian World" may have its uses no less than the "Life of Faith."

But the time has come, surely, when we may look to the China Continuation Committee to do a great and worthy deed, by considering and founding a periodical, low in price and high in value, whose patriotism shall be an ardent devotion to the

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\* The admirable "Woman's Messenger" (女界報) fulfils its purpose so excellently as to be beyond all criticism.

spiritual Kingdom of God, and whose whole atmosphere shall be spiritually invigorating and prayer-inciting.

To be of fresh human interest it should break with the tyranny of the elaborately worded *lun-shuo* (論說, of which we have no Western equivalent, for the essays of our literature, and the leading articles in our periodicals are *yen-shuo* 演說, and not *lun-shuo*),—so studiously prepared, and so commonly cast aside by up-country readers as being "wide" of their own world, both in style and in matter. The contents should be of a variegated nature, but all of them penned by men who have been made "partakers of the Holy Ghost, and have tasted the good word of God and the powers of the age to come," who indeed have felt the fascination of the spiritual. Thus would the whole be free from dulness, and from what is known as *nambypambyism*.

The truly spiritual ought never to seem either of these! Vastness of scope is one of its essential attributes. It is materialism which is so narrow and meagre that, in the onward march of Christian evolution, it is doomed in the end to die of sheer monotony. While such great themes as "What to preach and how," or "How to pray and why," and their numberless correlatives, flushed with the glory of the great White Throne, may be so stated and re-stated as to be of perennial interest.

Our up-country work waits for such a *pastor-pastorum* magazine as this. And it can hardly be argued that the above suggestions are uncalled-for, when once the axiom has been fully realized that "By far the greater part of China is still inland," that is to say "up-country."

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## "Ten converts per worker after a hundred and ten years"

### A REPLY

B. C. WATERS

**A** GAUNTLET was thrown down in the letter by Dr. White which appeared in the March RECORDER which I feel most strongly should be taken up. Just exactly what Dr. White means (I have sent for his booklet and shall hope to be enlightened in due course) by this jargon of "falling into line with the world-wide swing towards Democ-

racy," "dragging along in our old car of imperialistic policies," and "the world (yes, the world) speeding it up along the lines of self-determinism," I am not at all clear, anyway there is a very suspicious unlikeness about it to the "language of Canaan," which we generally employ in speaking of spiritual matters.

Taking advantage of the proverbial facility statistics have for giving anything other than the truth on most subjects, a most appalling condition of things is set before us, I shall not insult the intelligence of fellow-workers by pointing out the very obvious unfair and misleading use of the statistics given in the January RECORDER. Let me make it quite clear that I am very far from saying that there is no cause for sorrow and heartsearching over the fact that there is not a very much greater advance in the progress of the gospel in this land.

The idea conveyed in the heading to Dr. White's letter is a sheer absurdity, no one who has been any time in this land but knows that until the last thirty or forty years, except for a few places on the coast, the greater part of this land was untouched by the gospel. And in spite of the comparatively large additions to the ranks of missionary workers in recent years, (and this is a fact that should have a far greater significance than it apparently has) a large part of the country is still almost wholly unreached by Christian effort.

But under any circumstances to characterize the wonderful work of the Spirit of God in this land through the gospel as another instance of "the mountain in labour, etc.," is atrocious; one might expect to meet with such a statement in some rationalistic attack on Christianity but it sounds strange from a presumably understanding Christian worker.

I have been in China over thirty years and my experience has varied from extensive itinerant evangelism over two or three provinces, settled station work and care of churches where a dozen baptisms in the year might represent the advance, to participation in a great movement which has brought the gospel to tens of thousands of people and swept many thousands of men and women into the kingdom of God, so I think I may claim to speak on the matter. I should like briefly to set forth two examples of God's working in this land, the first an ordinary one that might perhaps be paralleled in scores of cases throughout this land, the other an extraordinary, yet perhaps not altogether unique case, and invite con-



sideration as to what were the factors which brought about these results.

A few weeks ago, at the invitation of a fellow-worker, I visited a city some five days' journey away to help in some special meetings being held there. My last visit was just fourteen years ago; then the work was just beginning, now I found a large and convenient mission compound, a new church building, put up last year, a number of out-stations, some one hundred and fifty or more baptized communicants and a large number of adherents. At one out-station at some special meetings held not long ago there were three or four hundred people in attendance, and the work is spreading. I first passed through this city some thirty years ago, and I well remember the instructions given me when I started on my journey, to be very careful when passing this place. Some time previously there had been a great anti-foreign riot in connection with the Romanists; several years later I had proposed an evangelistic journey to include this city, but the officials absolutely refused me permission to go. I selected another route, but (this shows the condition of things at the time) at the "fu" city which was my objective no sooner was my arrival known in the city than men were sent from the "yamen" with most emphatic instructions that I could stay a day and rest my feet, but on no account was I to appear on the street and attempt any work. I did manage, however, to leave some testimony as I passed through the long street on my way out. This city also has been for a number of years one of our principal stations and a centre for the work in a large district. I might add here, that on this first journey I have mentioned, from Ichang to Chungking we passed but one place where mission work was being carried on; there it was the first step, an attempt to gain a footing. There were a mere handful of missionaries in all that great province of Szechwan. I had an overland journey of fifteen stages before reaching my destination, in all that distance not passing any place where there was a witness for the gospel.

Now the other case. This also was just fourteen years ago. Spending a few days at a little village among the Kueichow hills I was present at our first contact with a small party of Ta Hua Miao, the spark that kindled a fire which has spread through southwest Kueichow and part of Yunnan and is still spreading. Then I was only a visitor, but a little later for two years had charge of that part of the work in Kueichow. Only

a beginning had been made, some three hundred or so of the tribes people baptized when I took charge. On my first visit to the district I baptized over eleven hundred people and the progress of the work has been continuous. Up to the present I should say, in connection with this movement at least fifteen thousand persons have been baptized, and double that number might represent those at present in touch with the gospel and under teaching. Small wonder if (for the glory of God) I resent the "reductio ad absurdum" implied in the quotation, "the mountain in labour."

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## Architecture of China\*

E. THOMPSON

**I**N seeking to discover something about the architecture of China, one is amazed to find how very little has been written about it and how what has been written traverses much the same ground. Even the shelves of the Royal Asiatic Society's Library in Shanghai have but the scantiest of volumes bearing upon the subject.

The following are perhaps among the reasons for this dearth of information: (1) the lamentable absence of ancient structures except city walls and pagodas; (2) the one prevailing style adopted throughout the country as a basis of house building, and (3) the flimsiness of nearly all the buildings, even stone structures.

Yet although we miss the Pyramid, the Forum, and the Gothic Cathedral, it must not be supposed that classical architecture is altogether lacking in China. The Encyclopedia Britannica indeed does not deem China worthy of notice in its exceptionally full article on architecture, yet we early note one point of contact in the many pillared Halls of Babylon and Assyria. It is out of place here to enter into the controversy between the Sumerian and the Babylonian, but it may be noticed that the first trace of religion in Babylonia is the dual principle—the Yang and the Yin of China. Gods come later after the dual principle has been split. Moreover, it is agreed that the Egyptian nation separated from Babylonia at a very early and unrecorded date. They took with them their picture

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\* A paper read before the Hangchow Missionary Association.

hieroglyphics. Hence I would throw out the suggestion: Is it not possible that the Chinese broke off from the cradle of the world's manhood at a similarly early period with their brush calligraphy, later indeed than the other, but before the further development into cuneiform writing?

This, however, by the way. We are dealing with architecture, but it is no small gain to be able to arrive at the origin of the many pillared house in China, whether it arose from a desire to perpetuate the conditions of forest life, as a form of nature worship, or from mere expedience.

To emerge, then, from the mists of conjecture: in spite of the paucity of remains we may trace four distinct divisions in the history of the building art: (1) the lore of history; (2) stone relics; (3) ruins; (4) existing buildings. In dividing our subject up thus I have ventured to follow the arrangement of a pamphlet written twenty-seven years ago by Dr. Edkins, in order that our thoughts may have due consecution:—

1. I will deal first then with what we may term "Classical Architecture," comprising the period dating from the influence of Confucius, and running back into hoary antiquity.

Though nothing tangible remains, we can discover in the Classics some details that give us at least an idea of what early architecture was like and the uses to which it was put. In the very earliest times we think of the Chinese pushing on from the West and settling upon the Northern plains of China Proper. As on the Plains of Babylon their first home, stone was rare and clay offered itself for brickmaking, either by the aid of fire or the sun.

The earliest record of a dwelling place of any kind is to be found in the Chou-li (周禮), one of the 13 Books of the Chinese Classics. The first allusions look back through oral tradition to the Hsia (夏) Dynasty, 2000 B.C. The city was synonymous with the kingdom. Its size was to be a square of 9 *li* either way. There were three gates to each wall and nine roads running north to south and nine roads east and west, suitable for nine carriages abreast. This multiple of three is noteworthy, and we shall have occasion to refer to it later.

To the left was the Tsu-miao (祖廟) for the worship of the Emperor's Ancestors; to the right, the Shê-miao (社廟), for the worship of Heaven and Earth. In front was a courtyard, and the markets were required to dispose themselves behind. What



these buildings were arranged around, does not transpire, but the sequence points to there being a central edifice which was neither of those already mentioned.

This building in the Hsia Dynasty was called a "Shih-shih (世室)," or Hall of Generations. The dimensions according to the commentator were 14 paces by  $17\frac{1}{2}$ , but a standard pace in China to-day is 5 feet, as against a normal pace of  $2\frac{1}{2}$  feet. About it there were four rooms, but whether arranged like a cross, or a five of playing cards, does not transpire. They were supposed to conform to the Five Elements of Chinese Philosophy—Earth in the centre, with Gold, Water, Wood and Fire, passing round from left to right.

The edifice was approached by nine steps, three on the south, and two each on the east, west, and north. There were four doors to each room, and eight windows, making 20 and 40 respectively. Within the pile one room, the Chêng-t'ang (正堂), was set apart for ancestral worship and one, the Ming-t'ang (明堂), for councils.

The Yin (殷) or Shang (商) Dynasty marks a change in the name from Hall of Generations to Chung-wu (重屋), Deep and Wide. The platform was raised to three feet high and double rafters were introduced.

In the Chou (周) Dynasty, during which the book we are quoting was evidently compiled, the name is again changed to Ming-t'ang, meaning, according to the learned commentator, "for the understanding of the principles of Government." The ground dimensions vary with each dynasty.

During the Chou Dynasty the four intervening spaces, whether of the cross or of the 'X,' were roofed in and walled, thus making a building of nine rooms, as the commentator labours to impress upon succeeding generations,—like the character for well, *ching* (井).

The following extract is interesting,—“Thus we record the architecture of the Ming-t'ang of Three Dynasties. In the Hsia, it was termed 'Shih-shih'; in the Yin, 'Chung-wu'; in the Chou, 'Ming-t'ang.' But though the name varies the essentials remain. The term 'Ming-t'ang' implies clarity with equality of government. The locality imbues majesty, silence, and reverence. The style of building permits spaciousness, and good illumination for the adoration of Heaven and Earth; for intercourse with God (Shên-ming); for holding court of princes and nobles; and for issuing orders in council, giving

instructions to pay cult to Wên-wang (the first King of the ruling Dynasty).

The Ming-t'ang should be worthy of God (Shang-ti). When this book speaks of using the Ming-t'ang for sacrifices, the intention is to teach the people knowledge and filial respect. The exact shape of the Imperial Halls of these three dynasties cannot be accurately determined, but a transition may be noted from rough to finished, and from straitness to breadth; yet it is a misnomer to speak of them as Imperial Ancestral Halls, Imperial Mausolea, or Imperial Schools."

As to building utensils, a level was obtained by means of water suspended in a vessel. The shadow of the gnomon and the stars gave the cardinal points. They had a plumb-line for the pillars and a mason's rule (*kuei* 規) for the walls. The roofs were perfectly plain. Turned up eaves come later, and are to be regarded not so much as a token of the nomad state as an after device either to prevent the tiles from slipping or to lighten the lines of a heavy timber roof. There was no arch.

Within, the halls were matted. There were low tables and no chairs. The Emperor sat cross-legged, facing south. The personal suite stood behind and the ministers to the east and west, with an open space in front for the suitors.

It is noteworthy that in the earliest days there was no essential distinction between sacred and secular buildings. For example when Mencius asked concerning Ch'i-hsüan-wang of the Ch'i country,—“Is the Ming-t'ang in his territory to be destroyed, as many have advised?” The reply was,—“No! it is the Hall of the King for the announcing of correct principles of government in the assemblies of the barons. If you wish to act as a King ought, and practise the duties of a wise ruler, do not destroy it!”

This shows us that a species of sanctity attached to the palace, uniting legislation with worship. We are told that when the Emperor went to visit T'ai-shan, his purpose was to hold great feudal assemblies and to sacrifice to the ancestors. Further, the employment of the terms 'Ming-t'ang' and 'Shên-ming' by the commentator on the Chou-li, helps to enlighten us as to the etymology of these words,—The “Bright Hall,” in which the ‘celestial luminaries’ come to throng the place where sacrifices are offered and prostrations made;—a reference which reminds us of the ‘gods that smelt the goodly savour

and gathered like flies over the Sacrifices,' in the Babylonian account of the Flood.

2. We pass from these scanty notices to the post-Confucian period in which feudal chieftains, in a half-populated country, with but scant allegiance to the throne, were striving among each other for the supremacy,—a condition not unlike Britain under the Heptarchy, or three centuries later, under the Normans and Early Plantagenet Kings. This rivalry led to the erection of fortress palaces, as it led to the mediaeval castles in England. With its decline, came the romantic element,—jousts and tournaments, the sovereign and his family concealed within a succession of courts and provided with pleasure grounds and parks; all of which was eventually absorbed into the Ch'in Dynasty (秦紀) which gained the ascendancy about the middle of the third century B. C. This golden period has not only come down to us recorded on scrolls and pictures, but towards the end of the last century there was discovered in North China a stone chapel whose walls are decorated with 'bas-relief.' It was excavated from a depth of 10 feet, and the carvings are in a good state of preservation. Its date is that of the Later Han Dynasty, about 147 A. D. These carvings depict various national epochs like the paintings around the walls of the Royal Exchange in London. There is, for instance, Fu-hsi (伏羲), the founder of the national civilization, evidently a prehistoric Chinese monarch, receiving the principles of architecture from certain Babylonian instructors. Commingled there are battle scenes, tiger hunts, and festive gatherings. It was a period when the timber upon a thousand hills was at the service of the nation. Only Northern and Central China were really populated. Chekiang was practically a virgin forest. So there are engraven costly buildings with massive pillars, resting upon round stone bases; auditorium chambers for the women; galleries with Atlas-like supports; handsome straight roofs; peacocks, monkeys and other creatures sculptured upon the ridge line. Happy the country rich in natural resources, but woe to her that squanders them; she is erecting a but sorry shanty for her grandchildren. It is during this period that we date the Great Wall; erected by Shih-huang-ti (始皇帝), the fifth king of the Ch'in Dynasty. He came to the throne B. C. 221. The rampart was undertaken as a defence against the Mongolian hordes. It is about 1,400 miles in length, is built almost entirely of brick, crosses passes exceeding 5,000 feet in



height, and has been described as the most noticeable work of man upon the earth.

During the period of the Hans, intercourse with Greece brought in, besides the grape and the melon, additions to the style of architecture. From this time we note the use of the arch and the verandah, also the sculpture in stone, of representations of men and animals attendant upon mausolea.

These very slight changes serve to show how dull the Chinese mind is to adopt, still less to evolve, architectural design, till it is forced upon them either by constant example or by pragmatic utilitarianism.

3. The third is the Buddhist period lasting from the second or third century A.D. to century 10. With it comes three features that have marked Chinese architecture as unique since the time of their introduction—the pagoda, the pailou, and the curved roof.

When the Hindoo missionaries first entered China at the invitation of the Han Emperor Ming-ti, they were lodged in an official building called a 'Ssü (寺),' hence the technical name for a Buddhist monastery to the present day. If we eliminate the ancestral hall for the tablets of the deceased priests, the outline and arrangements of a Buddhist monastery in China are essentially Indian. There are lions on either side of the gateway; yet the lion does not exist in India. Its home is in Persia, if not in Syria, whence there is, or was, connection with Africa. The ideology of the lion entered India about the time of Cyrus the Great and was adopted by the Buddhists as an emblem of power and courage and a symbol of victory. Distance lends enchantment; both the British Lion and the Buddhist Lion are somewhat different gentlemen to the lion that prowls round after dark for a chance coolie and that in daylight skulks off into the long grass when he sees an armed European coming or gallops off with tail erect at the hoot of a motor bicycle barging across the uplands.

To return, we find the native gods of Hindoo polytheism placed at the entrance hall, including the Laughing Buddha,—the Buddha of the Future. The bell and drum towers are also Indian. In the great hall is the Teaching Buddha, whose regulation height is 16 feet, Chinese, or ten feet eight inches English. The statues to the right and left of him are his audience, either gods of Brahminism or Buddhist Saints. Behind is the Sleeping or Ascetic Buddha, Amida Buddha (阿彌

陀佛). Of Indian source too are the minor appointments,—the apartments of the abbot; the refectory with its fish-shaped gong of wood, originally a Christian symbol—*ixθis*; the library containing the Buddhist Scriptures; the hall for the worshipping of the inferior divinities of Buddhism; as well as the representation of the Buddhist world of worship, the joys of the saved and the sufferings of the lost.

Among other innovations of this period, not to dwell upon the curling eaves which appear from the sixth century onwards, are (1) the gate screen, in shape like a 'pa-tzū (八字)' or character for the numeral 8. They do not appear in old sculptures and have no ancient equivalent. Hiding the entrance as they do, it cannot but be admitted that they are an unpleasing feature of the general design, and it is to be hoped that they will disappear with the 'feng-shui' superstition. Akin to the gate screen is (2) the substitution of monsters upon the roof-edges in the place of the animals and birds. This is also of Buddhist origin and is to be traced to the animism or fear of evil spirits which exists along the whole south coast of Asia, from Constantinople to Chusan. They are usually in odd numbers, and indicative of the Yang or principle of Light, in contradistinction to the Yin, which stands for darkness. Of a like nature we may class (3) the door charm, and in other nations, the amulet, the bottle, the pocket mirror; also in more enlightened regions, the mascot, whether for watch-chain or motor-car.

I must now turn to the pagoda, whose introduction, development and extended use demands a longer notice. I would say at the outset, if you are specially interested in pagodas, you will find in the Royal Asiatic Society's Library an Atlas produced by the Sicawei Fathers depicting a representation—apparently from models—of all the principal pagodas in China, large and small, young and old, also a most comprehensive pamphlet upon the same subject.

When we have settled that the pagoda came from India, because it does not appear before the advent of Buddhism, we are going but part of the way to ascertain its origin. Admitted that it is a Hindoo mausoleum for the relics of Buddha, that does not explain the unique shape which is not found in India, nor indeed elsewhere, even in Japan or within the confines of Lamaism.

We must seek out therefore what came at the first from India and what has become a national development. To begin

with, the name is Persian, meaning 'the House of Idols.' In Ireland there still exist, as you know, the prehistoric Round Towers, which are now supposed to have connections as to origin with the Tree or Nature Worship of India; and which is itself connected with the cult of the Chaldean Ishtar, the goddess of fertility. In India there is the dagopa, which is a square edifice with a circular bottle-shaped object on the top called a 'chatta.' In China, before the era of the pagoda, we find the t'ai (臺), or raised terrace, apparently the rudiments of a castle in unsettled times and eventually made an Imperial prerogative to check feudalism by Ch'in-shih Huang-ti, about 246 B. C. Some of them were still standing at the time of the Mongol Dynasty. There is a legend that the Pao-shu-t'a (保叔塔), which dates from the tenth century, replaces something which existed from the first century A. D., and this may well have been one of these.

Hence we may trace a combination of six sources of origin: the tree worship which looks back to the 'Sacred Pillars'; the Round Towers of Ireland and the Channel Islands; the dagopa of India; the Persian origin of the name; the raised platforms of China, which they came to occupy; and the multi-umbrella-like modification effected most probably in Burmah, by which route they gained their way into China.

Without doubt, they were at the outset built over a relic, and each floor was a repository for idols. Now, however, as we observe, the idols are removed to ground floors, thus getting back to the original t'ai, or raised platform. Their initial purpose then was essentially religious and Buddhistic. They were never erected by the Confucians and Taoists, nor were they used for observation purposes as is witnessed by their invariably being finished off with the hat-like roof; nor do we find them put up to the memory of great men. As a secondary use indeed they are supposed to improve the 'feng-shui' of a place, bringing good fortune, protection, fertility, and wealth; but this is later and belongs more strictly to the next period. Certainly we must admit that after a long arduous day's journey, to spot a pagoda perched upon an eminence near the city for which one is making, gives at least an air of civilization, if not of respectability, to the locality.

In structure, they may be solid, cylindrical, with or without stairs, but in every case the stages are marked by the projecting roofs or cornices and all decrease in size as they



advance in height, thus making them conform to pyramid or obelisk shape.

Without exception they were constructed with an odd number of stories; again to correspond with the male or Yang principle, as against the Yin or dark principle of mischief. The acme was 13 stories,—another of the contraries to Westernism,—but usually funds fell short towards the end and this, added to the enhanced cost of building as the height increased, often led to the structure being finished off with a roof and mast some 40 or 50 feet short of the intended height. Measured by this canon, there are not many of the 2,000 pagodas in China that may be called completed.

Though Buddhism began to be propagated towards the end of the first century, the 't'a' or 'precious tower' does not appear to have been erected till the third century onwards. Many have been ruined and destroyed; some have been rejuvenated. In Kanchoufu of Kiangsi, there exists a pagoda, whose core dates from this epoch. There is another at the South Gate of Soochow. The Lughwa pagoda near Shanghai is also attributed to this century, but was rebuilt in the 15th century. When you gaze across the West Lake at the Lei-feng-t'a (雷峰塔), or stand beside it, you are looking upon one of the oldest existing monuments in China. It is an original structure of tenth century work, i.e., of the days when King Alfred was fighting the Danes and letting the 'cookies' burn, and planning to build our first navy. The galleries of the Liu-ho-t'a (六和塔) were as most of you know destroyed by the T'ai-p'ing rebels in 1862, exposing the 7 storied core, and rebuilt in 1901, with the perfect number of stories. The core dates from the year 971, but a passer-by would not think so.

In shape, the majority of pagodas favour the octagonal plan. Some, however, are hexagonal; witness the Liu-ho-t'a. There is a square pagoda at Sungkiang and a round one at Canton.

The most interesting intentional combination of design is the pagoda at the Yuen-ming-yuen. Says Bushnell in his 'Chinese Art,' "The base is four-sided and represents the abode of the four Maharajahs, the great guardian kings of the four quarters, whose figures are seen enthroned within the open arches. The central part is octagonal and represents the Tushita or Heaven, with eight celestial gods,—Indra, Agni and the rest—standing outside as protectors of the eight points of

the compass. This is the paradise of the Bodhisatts, prior to their final descent to the human world as Buddhas. The upper storey, circular in form, represents the highest heaven, in which the Buddhas reside after attaining complete enlightenment."

Many pagodas are ornamented with bells, moved by the wind to touch knobs arranged at the four quarters. That at Nanking has 152, while the T'ien-ning-ssü at Peking is reputed to possess 3,400. The most lofty pagoda appears to be at Ting-chou, Chihli. It is 360 feet high; the lowest in the atlas I have referred to is 30 feet, but we have met with them in country districts even less than this. The Liu-ho-t'a is 276 feet high and there are not many higher than it.

Three other marks of this period remain to be noted,—firstly, the pailou, the only complete structure in stone. It has its origin in the Sanchi-tope of Central India, and is evidently a reproduction in stone of a timber monument. Secondly, the unique construction of the frieze, based upon the 'bracket capital of Hindoo architecture.' Simple at first, it is now a complicated triple succession of small brackets, projecting forward to give increased breadth on the top for the supports of the roof. All important buildings have it. Designed first in wood, it has since been repeated in stone, brick, iron, and bronze. Thirdly, the tiles begin to be pan-shaped, an idea very likely obtained from the bamboo of the South.

4. The Modern Period. The modern period dates from the Taoist revival which was initiated during the Sung Dynasty and lasted till well into century 12. It was marked by a revival of temple building in imitation of Buddhism. It was the era of the inception of Ma-tsu, the sailors' god of the Fokienese, called on the Chehkiang coast Long-wang, also of Kuan-ti, the red-faced god of war and loyalty. At the entrances of the temples were substituted four deified kings and within Buddha was replaced by the god of the eastern mountains. Behind him are throned the Three Pure Ones. The changes are noteworthy as indicating that Confucianism had decided to leave popular idolatry to work out its own future. The outcome has been the defeat of Buddhism before a combination of the forces of Confucianism and popularized Taoism. The battle-cry of "China for the Chinese" in this combat has resulted in the substitution in the realm of religion, of Chinese worthies for Hindoo saints,

and the Ch'êng-huang-miao (城隍廟) holds its place both by Imperial Decree and popular acclamation in every city. It remains to be seen how they will deal with Christianity in centuries to come should the Son of God tarry so long.

In ensuing years critical research led to mixed styles of building, special attention being paid to the rules for ancient architectural art as gathered from the Classics. There is but little progress to record during the Mongol Dynasty, except the design and execution of the Grand Canal, which starts from this city and extends northwards in unbroken water communication for 650 miles. We may regard it as a military operation rather than as a development of architecture. It was begun by Yang-ti, of the short-lived Sui Dynasty, in the early part of the seventh century, but linked up and carried through by Kublai-khan, one of the early emperors of the Yuan Dynasty, about the time of our Edward I, i.e., 1272.

During the Ming Dynasty Chinese architecture rose to its greatest height, especially in the reign of the Emperor Yung-lê whose Dynastic title was Ch'êng-tsu. By him the plan of Peking was created, the city gates erected, the great bell cast, and the fortified passes in the Great Wall made. But his chef-d'œuvre is the mausolea at Peking. They are situated thirty miles north-west of Peking, and there are 13 tombs in all. The entrance is marked by a marble gateway 90 feet by 50 feet high, roofed with cut slabs of marble. Avenues of trees and stone figures lead on—lions, unicorns, camels, elephants, asses, horses, warriors and priests, each carved from a single monolith. The Hall of Sacrifice is 220 feet by 92,—supported by 60 pillars of Borneo teak,—16 of which are 60 feet high, all nearly 500 years old and in perfect condition of preservation. There is a marble ascent of 18 steps and the roof projects by means of its frieze, ten feet outwards.

Behind, a mass of stonework supports a monumental stone on which is incised in huge characters the posthumous name of Yung-lê, who died in 1424. Beneath is the coffin passage, 39 yards long, leading to the tomb door. The sepulchral mound is half a mile in circumference. It contains a hemispherical chamber in which is deposited the coffin. The chamber will hold 400 persons.

The mausolea of the founder of the Ming Dynasty are about five miles outside of Nanking.



During the Ch'ing Dynasty, in the time of K'ang-hsi, the observing instruments were removed from the tower in Peking and replaced by others cast by Verbiest and some presented by the French king. Under the tower is a chamber for observing the length of the shadow at the winter solstice and on other occasions. In Ch'ien-lung's days a more varied style of architecture was introduced, blending Moslem and Italian. The Yuen-ming-yuen presented the finest specimen of this until it was destroyed by the British as an act of reprisal in 1861.

This last period, too, witnesses the enrichment of the 'Ting-tzū,' which is first found during the Han Dynasty. It compares with the Baldachino of Roman Catholic cathedrals and the Kiosk of Constantinople. Originally quite plain, the multiplication of gables and the adornment of its slopes opens up an endless field for beautification.

The arched bridge is really an introduction of the Buddhist period, though developed later. The effect is attractive and the result lasting, because the superincumbent weight is efficiently sustained by the transoms of the arch. But they are impassable for wheel traffic and inconvenient for pedestrians. As China develops under modern Western influence, they cannot but become more and more relegated to parks and pleasure spaces.

You will pardon my detaining you while I make some reference to the Altar to Heaven in Peking, without which no survey upon Chinese architecture would be complete. Apart from its intrinsic beauty and the costliness of the stone wherewith it is builded, the use of the numeral three is exceptionally marked. There is a triple entrance to the altar. Around, there is a three-fold enclosure, corresponding to the three-fold division of the city. It stands upon a circular pavement 90 feet in diameter where the emperor was wont to kneel upon a circular stone facing north, towards the Tablet of Shang-ti. Around it are 8 circles of marble stones, the first of nine slabs, the second of 18, and so on 27, 36, 45, 54, 63, 72, and 81, supposed to correspond to a universe of 9 concentric spheres, a plan found also at Ecbatana. Besides, while the Altar to Heaven is circular and in odd numbers, the adjacent Altar of Earth, which lies to the south, is square and in even numbers. It has no house on the top, only the sacrificial vessels. The Altar to Heaven has no connection with the

three religions of China; the emperor performed his part as priest-king, on behalf of his people, a solitary intercessor, reminiscent of Melchizedek, King of Salem. Ferguson says, "China never had a dominant priesthood or a hereditary nobility, with whom lies the genius of great edifices." Certainly in this she compares at a disadvantage with Egypt and Mediæval Europe. But another, a French writer, gets perhaps nearer the mark when he says, "One reason for the instability of the buildings may be the Chinese religious instinct. The soul after death returns to its ancestors, and therefore no longer needs a permanent habitation."

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## Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

**THE ETHICS OF CONFUCIUS.** By M. M. DAWSON. C. D. Putnam's Sons, New York. G.\$1.50 net. For sale by Edward Evans and Sons.

The missionary who is usually busy and yet feels it necessary to know something of Confucian ethics can hardly avoid the unpleasant experience of wading through irksome books and ill-arranged translations. Miles M. Dawson's "The Ethics of Confucius" helps to lessen this difficulty. It presents the subject in the words of the sages with short comments. From "what constitutes the superior man" to "universal relations" the book adopts the order as set forth in the "Great Learning" and thus gives a logical arrangement.

The standpoint of the author is that of an admirer of Confucius. "This book," says he, "is written to afford others opportunity for the same inspiring understanding of the true nature of the Confucian conception of good conduct." The missionary holding the view that God left himself nowhere without a witness will find it pleasant and instructive to read though with much he may by no means agree.

The book, like books of a similar nature, contains a few incorrect translations and touches neither on the religious nor the metaphysical bases of the subject, although the last chapter hints at spiritual agencies and the cosmic philosophy which characterizes nearly all Chinese thinking. Being a book of this kind it naturally leaves out discussions on freedom, ideals, and dynamics, which the reader is expected to find if he can in the extracts. But it must be remembered that Confucian ethics is an intellectualism with self as center and self-sufficiency, example, propriety, knowledge as well as benevolence and righteousness as its central doctrines. The

reader, bearing this in mind, will find the book interesting and profitable—so much so as it comes in striking contrast with Christian ethics in many things.

T. C. CHAO.

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EDUCATIONAL DIRECTORY AND YEAR BOOK, 1918. *Published by Messrs. Edward Evans and Sons, Shanghai. Mex. \$3.00 net.*

For the fifth time we have an attempt to present matters educational in China in a condensed and readily available form. Much commendation is due the Editor and all who have assisted him, for their praiseworthy efforts along this line. This Directory is a movement in the right direction. Owing to the fact that the aim of the Directory is to publish details of all schools in China in which English or other foreign languages are taught, it gives of course only an incomplete view of education in China; as, for instance, the Primary Schools are not often mentioned.

There is an excellent article on "Government Education in Feking," which indicates the direction in which Chinese education is moving and shows an appreciation of the need of a careful survey of things educational in China. Special attention is paid also to Hongkong University,—which is coming to play a more and more important part in the educational life of the Chinese. The Government Course of Study, which is often hard to find, is also given. The Directory of Teachers, which must have entailed a tremendous amount of work, is very valuable.

This Directory is a combination of a Year Book on China and a directory! We are not sure that the attempt to do these two things together can be made successful. To a certain extent it overlaps with the "China Mission Year Book." We wonder, too, whether the time has not come to find a broader aim for an educational directory (or year book) for China than the presence or absence of a foreign language. These observations lead us to wonder whether the excellent work heretofore done by this Directory might not be greatly enlarged if in some way it represented more fully education in general and was the product of a representative group. At present we are getting our information on educational matters from two or three sources, each of which is good; but a combination of these sources of information would make such an Educational Year Book of much greater value.

We are sure that all who have a chance to use this Directory will appreciate it. The occasional appearance of such an article as that on "The Teaching of Drawing in Chinese Schools" is worth the price of the volume.

R.

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PIONEERING WHERE THE WORLD IS OLD. By ALICE TISDALE. *Henry Holt & Co. Pp. 227. G. \$1.50.*

This book gives the experiences of a wanderer in Manchuria. It was written by a brave woman, the wife of a business man. It tells of the hardships that business pioneers are willing to suffer for business interests—hardships that have not been surpassed by those



of any missionary pioneers; indeed the book would be a stimulant to many a missionary whose vision has faded and whose ambition is lagging.

The book contains no statistics, and yet gives a true story of Oriental life. It is a moving picture, in which the reader can see depressing sights, hear wailing beggars, and feel the slow plodding of countless Orientals. Here one enters into parts of the world where they know more of despair than of hope, and suffers also with the author the agonies of a possible bandit attack. One can feel the rush of elemental human and natural forces, the pressure of unleashed human life, the beating of rains that wash away whole villages and drown mules in the streets of towns. In this book we have poetical touches and flashes of dramatic imagery that remind one of the witches' cave in Macbeth. In response to the "whisper"—the *Wandertlust*—the author and her husband went into the silences of the vast open spaces where they touched the deeper springs of life. The author felt the throbbing heart of Manchuria, and is able to make the reader feel it too.

The book does not say much about business but a great deal about the living impressions of people, based on actual experience—with the exception of Chapter VIII, in which is given, as the author says, a "composite experience" depicting that strange loneliness that comes to those who live among a strange people or spend much time in unpeopled places. This chapter is striking from a literary point of view, and will help those who have never been moved by the spirit of adventure or have never tasted of the experience of pioneers, to realize the price that is paid by those who like the author and her husband seek to pry the future open for others.

There are frequent references to matters political, showing something of the effect of the incoming Japanese influences upon life and trade in Manchuria. In spite of hardships the writer was able to take a real human interest in the people she met, hence her narrative glows with life and stirring emotions. It is the type of book that will help to a better understanding of the people who are depicted. Many of the experiences were met in places where a white woman had never been before. The author could see and feel, and is able to express what she saw and felt, to the benefit of the reader.

R.

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GEMS OF CHINESE VERSE. *Translated into English Verse, By W. J. R. FLETCHER, Shanghai. Commercial Press, Ltd. Mex. \$1.60 net.*

Mr. Fletcher is to be congratulated on continuing the traditions of the Consular Service, by this Volume of Verse, just published by the Commercial Press.

Very few people venture into this field. They fear, it may be supposed, that little ripe fruit is to be gathered. But Mr. Fletcher has now joined those who have worked in it, such as Le Marquis D'Hervey-Saint-Denys, Dr. Martin, Dr. Giles. The most recent and successful worker in this field is Mr. Charles Budd. Of course we have the works of Dr. Legge and many others.

Mr. Fletcher has confined himself to the poets of the Tang period—the Elizabethan era of Chinese poetry, when the highest degrees, for two or three centuries, were conferred solely on the merits of the candidates' knowledge of technique in poetry. He has selected about 180 pieces in all: 37 poems from Li Pei, 45 from Tu Fu, 13 from the great painter Wang Wei, the remaining 87 poems being from various authors.

The merits of these will best be seen from concrete examples. Take first the poem on Kinling (p. 27). The English and Chinese text is given in full:—

Of Kingdoms six their state that raised  
In turn upon each other's fall,  
Libations three when I have made,  
A lay I sing unto you all.

This garden that is left us now  
Is smaller than the Chins' of yore.  
These hills remind of Loyang peaks,  
Are like them, but in number more.

The flowers that long ago the Wus  
Had planted by their ancient halls:  
The silks and damasks that the Kins  
Concealed within their Palace walls:

With all their human lovers gone  
Are all extinct in long decay.  
Old Time has washed them to the East  
Amidst the Ocean's waves away.

### 金 陵

李 白

六	代	興	亡	國
三	杯	爲	爾	歌
苑	方	秦	地	少
山	似	洛	陽	多
古	殿	吳	花	草
深	宮	晉	綺	羅
併	隨	人	事	滅
東	逝	興	滄	波

The stanzas are made up of four iambs with rhyme of the 2nd and 4th lines. The Chinese is the Wu Yen Lu 8 lines. This requires that the 2nd and 4th: the 6th and 8th lines should rhyme. In the translation the 8 lines become sixteen and each line has four metres to the Chinese five words. In Chinese not only is the rule for tones to be observed but also it is necessary that there should be correspondences between lines 3 and 4 and lines 5 and 6. Thus *Yuan Fang* is related to *Shan Shih*: *Ts'in Ti* to *Loyang*: *shao* to *to*: *Ku tien* to *Shen Kung*: and so on. Mr. Fletcher, apart from these technical marks, has succeeded very well in preserving the Chinese sentiment and has written a delicate verse.

Take one more, the poem on Tai Shan (p. 75). Mr. Fletcher's rendering is

Of T'ai Shan what can one say?  
 Here Lu and Ch'i for aye  
 Freshly their youth retain.  
     Here Heaven and Earth unite  
 Spiritual grace to form:  
     As a pole of shade and light  
 It sunders the dusk and dawn.  
 Soaring through layers of cloud,  
     At sight of it swells the breast,  
 At a glance the eye can view  
     The birds coming home to rest.  
 But climb to the uttermost peak—  
 All other hills seem small  
 As the eye o'erlooks them all!

Here there are several mistakes in interpretation. The poet's idea of the view of Lu and Ch'i is that they are vast and lost to sight in the distant horizon even from such heights. We venture to offer an alternate rendering

Tai Shan vista wide how speak of thee  
 Ch'i and Lu show indistinct and drawn;  
 Massed in piles the Spirits transformations,  
 Flux and flow divide the dusk and dawn.  
 Clouds in layers puff against my breast  
 Gazing, dim I trace the birds far flown;  
 Could I climb the mountain's topmost peak,  
 Peering, small would seem all hills far down.

It will be noticed that there is a difference in the interpretation of Kuei (歸). Mr. Fletcher translates "*coming home to rest*." The alternative translation implies that the birds are on "*distant wing*." For this reason that the time must be the morning, because of the clouds of mist. As a rule, if it were evening, there would be no mist; vapours are heavy in the morning, and the birds are seen hazy in the distance through the clouds that come and go.

The alternative rendering may be poor as poetry, but it does show the meaning of the original. The initial words again are more in keeping with the Chinese correspondences; and, by chance, the eight lines are preserved. The difficulty of rendering is very manifest in this poem. The last word *hsiao* (小) is very emphatic and a pregnant expression. It implies that the poet is very superior: every one else is small compared with him.

Some of the other poems like *Leonore*, Mr. Fletcher has rendered well. In Chinese it is a very powerful bit of writing, expressing the passionate regrets of the wife at the loss of her husband in the war, pressed into the service by gangs (lines 6-8). But she vows that her spirit or ghost will hunt for the bleaching bones and embrace them. Mr. Fletcher has caught the spirit of it. In the original there is a change of metre, not noticed in the translation. But this is one of the difficulties.



**DRAMATIC MOMENTS IN AMERICAN HISTORY.** By RALPH W. PAGE. *Double-day, Page & Co., New York, 1918. Pp. 284. G. \$1.25 net.*

Considerations of space prevent any adequate notice of this book as a whole, but attention should be called to one of its chapters, thirty pages in length, entitled "Coaching China." This gives in interest outline the story of Mr. Anson Burlingame's work as Minister from the U. S. to China during the years 1861 to 1867, and more particularly of his unique mission from the Chinese Government to Western Nations in general. Mr. Burlingame spent many months in the United States arousing there great interest and a considerable amount of antagonism. Thence he proceeded to make a tour of the principal capitals of Europe, where he was received with courtesy and in some cases with enthusiasm. His premature death of pneumonia at St. Petersburg put an end to the Mission, thus disappointing the hopes of many in three continents who trusted that a new era in diplomacy had been opened. In this narrative the "Dramatic" element is always at the front, while many sober historic facts are kept permanently waiting outside the front gate. In the scanty dates given there is a conspicuous lack of precision, and there is in general a quite insufficient explanation of existing conditions. The column article in the "Encyclopedia Sinica" on the Burlingame Mission gives for China readers an adequate review of the contrasted aspects in which it appeared to different contemporaries, and will serve to correct some erroneous impressions of this much too florid chapter in "Dramatic Moments."

A. H. S.

**個人傳道經驗談 INDIVIDUAL WORK FOR INDIVIDUALS.** By H. CLAY TRUMBULL. *Published by the Association Press of China. Price 13 cents, post free.*

This is a translation of Dr. Trumbull's well-known work, relating his personal experiences and convictions. We have read it with interest and profit, and commend it to the careful study of all workers for Christ. Some of the experiences might have been condensed with advantage, as it does not add to the lucidity of a theme to insert meaningless names and places, unless an explanatory note by the editor is added. There is, for instance, a whole chapter on 北田, but who would have thought that this refers to Northfield, which has played so great a part in the work of evangelism all the world over? The field covered by the chapters is not wide, but is well chosen, and the spheres of service are clearly defined and urged with much effect, and the results recorded should be incentives to similar work in China. Though some of the methods are not applicable to China or possible at this juncture, the underlying purpose and the convincing illustrations cannot fail to prove of great value here also. The translation is well done by Mr. Woo I-koo.

SEER.

人類地理學 MAN AND HIS WORK. By A. J. and F. D. HERBERTSON, Oxford. London: A. and C. Black. Translated by W. HOPKYN REES and HSU CHIA-HSING. Issued by the Christian Literature Society, Shanghai. Price 33 cents.

This book is new of its kind in the Chinese language. The Chinese mind has never entertained the idea that climate was one of the important factors in determining the nature and character of the human race, and that the geographic situation was one of the most significant elements that affect the progress of the human race. This volume illustrates the principles of human geography, dealing with the principles of history both of past ages and of recent times. Weather, climate, and physical surroundings are dealt with, and their effects on the type of people living amid the various zones, and explaining the part played by these in the progress of industry and commerce. The book furnishes a bird's-eye view of the world-wide advancement along all lines and among all peoples, from the simple barbarian to the highest developed types. The volume furnishes new ideas and is an apt guide to all thinking Chinese which cannot but lead them into a field which they have not hitherto traversed. Modern scholars will be delighted with it. The style is good and smooth, though, perhaps, here and there, a few old scholarly phrases might have been omitted in favour of newer forms. A few printers' errors have crept in which should be corrected. There are several good illustrations.

W. P. C.

毅力與道德 MORAL MUSCLE. By FREDERICK A. ATKINS. Translated by B. S. WANG. Association Press of China. 8 cents per copy postpaid.

This book is written to be a moral tonic to young men in the battle of life and, to those who will assimilate and digest its teachings, it surely fulfils its purpose.

The Chinese translation is written in good, forceful wenli; an easy scholarly style. It is, perhaps, in accordance with the newest fashion in translating that Whitechapel is called 白寺區 and the "East End" 東市尾. In the daily papers the *Morning Post* is called 每日郵報, the *Daily Telegraph* 每日電報, and the *Petit Parisien* 小巴黎人報. It is better to have these names than a cacophonous string of meaningless characters to indicate the foreign sound. The difficulty will be to know where to stop. This is a really good book for a young man.

J. D.

基督人格 CHRISTIANITY IS CHRIST. By W. H. GRIFFITH THOMAS, D.D. Translated by A. J. H. MOULE and JOHN DARROCH, D.D. The Religious Tract Society. 20 cents.

In launching his well known work Dr. Thomas blessed it with a title which conferred upon it an initial impetus and an assured momentum.

"What's in a name?" can never be asked of a title so striking and suggestive as "Christianity is Christ." That any idea can be translated into Chinese some foolishly assert but the translators

wisely shrank from attempting the impossible and satisfied themselves with 基督人格 (The Personality of Christ). This valuable apologetic which consists of ten chapters in 120 pages deals with the person and work of Christ, and all its leading ideas are faithfully and effectively reproduced by Revs. Moule and Darroch. Its value has been greatly enhanced by a lady in Toronto who, for this Chinese edition, has prepared nearly twenty suggestive questions based upon each of its chapters; the translators have capped her efforts by a small booklet which accompanies the volume, and supplies the answers.

Another valuable, but very necessary, feature is an Index of 90 proper names with a brief biographical note upon each character. A few names, chosen almost at random, will show the width of the intellectual horizon to which the author introduces his readers—Caesar, Carlyle, Huxley, Ignatius, Lecky, Plato, Romanes, Shakespeare, Strauss, Wesley.

This important book would serve admirably for colleges and Bible schools and for the home study and probationary work of evangelists. The style is easy Wenli and if in phrasing it is lacking in distinction, this is more than atoned for by the lucidity of thought and of expression.

L.

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HOW TO DEAL WITH TEMPTATIONS. By R. E. SPEER, D.D. Translated by Y. K. WOO and P. F. SHEN. Association Press of China. M. 6 cents per copy. 11 leaves.

The publication in Chinese of this little book by Dr. Speer is most timely, as never before have the young men and women of China been so exposed to temptations of every sort as at present. Doubtless the literary style of the translation will suit the more highly trained students for whom it is primarily intended, but it would seem to the reviewer that a simpler, more perspicuous style would have served equally well these students, and would have extended the helpful influence of the book to a much larger number. The main thoughts of the book, in a few words, are as follows: Temptation comes to every man, whether in society or alone in the desert. Those holding highest positions in the Church, as well as the lowliest, must meet them. For without temptation, there is no strengthening of character. His promises are sure. The first essential to victory is careful inspection both of one's own heart and of the besetting temptations, even though it lead to mortification. There can be no gradual repentance of past sins, gradual reform. Often the best way to victory is to avoid temptation. This is not cowardly, but often requires the highest courage. Therefore it is most essential that care should be taken as to the company one keeps and the societies one joins. Of vital importance is a fixed resolution to make no compromise with evil. Falls should not discourage, but only strengthen determination of soul and trust in Christ for the ultimate complete victory.

Numerous illustrations, from literature and experience, render the discussion of the theme very practical.



"ACCORDING TO ST. LUKE." *Studies in the Person and Teaching of Jesus Christ.* By HUGH MARTIN, M.A. London: Student Christian Movement. 1917. Paper covers. 96 pages. 1/-.

This book does not attempt an analytical study of the entire contents of the Third Gospel. It consists rather in topical selections from Luke, arranged in short daily portions for fifteen weeks, with suggested questions for united study at the close of each week's readings. Each daily portion is supplied with simple notes to help to a better understanding of the text. The topics are selected with a view to bringing out in clear relief the person of Jesus (as in "Jesus and Temptation," "Jesus and Nature," "Jesus, the Man of Sorrows," "Jesus, the Great Physician," and "Jesus Christ Himself"), or His most important teachings (as in "Jesus and Prayer," "Jesus and Woman," "Jesus and Service," "Jesus and the Kingdom of God," "Jesus and Sin," etc.) The book is well adapted to use with such Chinese college students as can with ease read the New Testament in English. It does not necessarily imply a previous familiarity with the story of Jesus' life.

D. W. L.

"THE FOURTH GOSPEL; ITS SIGNIFICANCE AND ENVIRONMENT." By ROBERT HARVEY STRACHAN, M.A., C.F. Published by Student Christian Movement. 1917. 93 and 94 Chancery Lane, W. C. 2., London. Price 3/6 net.

The author deals first with the *material* found in the Gospel of John—what is omitted and what included, and (secondly) *why*? The second chapter gives the purpose of the 4th Gospel as our author conceives it: (1) it is a missionary book; (2) it is written for Hellenists; (3) it is written to combat the Docetic ideas of Jesus' person then prevalent.

The third chapter deals with the environment of the Gospel as, for example, stoicism as it filtered through the popular mind, was an environment. The mystery religions were another influence from without.

As to the construction and authorship of John, the writer believes that in the Gospel are two divergent plans, one an *ideal* plan which governs the arrangement of the greater part of the book, and another a chronological plan, superimposed upon the first by a later editor.

An analysis of the Gospel is also given, followed by 170 pages of exposition based on this analysis.

The book was written for *mature* students especially theological students and has been arranged for class work.

G. M. L.

WHAT IS CHRISTIANITY? (何謂基督教). By GEORGE SHERWOOD EDDY. A retranslation, edited by Y. K. WOO. Association Press of China. Price postpaid 6 cents M.

This is a small booklet of 27 pages designed for the use of students and enquirers who wish to know what Christianity really is.

It begins by shewing the evils of materialism in individual life and society; and quotes Sir Oliver Lodge and other scientists to prove its injurious character.

Then follows the fact of God, and the revelation of Him to man by Christ as one accessible by prayer. The relationship of man to man is introduced and leads up to the work of our Lord whose teaching on the subject is declared to be of universal application. This is then dealt with in detail and is shewn to benefit man in his physical, mental, and spiritual needs. The Christian system is a powerful force in education, healing, freeing the slave, delivering the oppressed, raising the status of woman, caring for children, and promoting philanthropic effort of every kind. It is a power not a philosophy, a dynamic making for righteousness in the life of the individual and in the state, and is a spiritual influence of the highest order.

It is admirably suited to lead the reader to seek for fuller light on the subject. If a second edition should be called for we suggest that it would be an advantage to lay rather more emphasis on the spiritual and redemptive aspects of our Lord's mission and work, and its relation to the individual. For, after all, an experience of the saving power of Christ is worth more than an intellectual conviction of the truth of His doctrines. An hour's fellowship with God is worth more than all the "evidences" ever written. "We have heard Him ourselves, and know that this is indeed the Saviour of the World."

F. W. B.

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THE RELIGION OF THE LORD'S PRAYER. By E. M. POTEAT. *Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Price G. \$0.40 postpaid.*

In this small but powerful book of 100 pages we have the "Lord's Prayer" treated from the viewpoint of its implications for some modern problems. It is exceedingly stimulating and suggestive; an excellent book to use devotionally; a fine book to give to one whose thoughts have become hide-bound since the ideas in it are good ones to pry one's mind open with. The author has been president of a college and is now devoting his time to the Laymen's Movement in the U. S.; he knows, therefore, many of the problems that are confronting us to-day. The chapters on "A Challenge to Atheism," "A Program for Civilization," and "The Horizons of the Lord's Prayer" are outstanding in their suggestiveness.

R.

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PARABLE AND PRECEPT—A BAPTIST MESSAGE. By J. B. GAMBRELL, D.D., LL. D. *Fleming H. Revell Co., New York & London. Price G. \$1.00.*

As we read these sketches we realise that Dr. Gambrell, now in his seventy-sixth year, both in thought and expression has force and originality. An experienced physician of souls he knows well both the weak and the strong points in human character and the varied winds and currents of man's spiritual nature. His medicine has the tang of wholesome salt and he wields his scalpel with a skilful and unerring, albeit a tender and sympathetic, hand.

Here are some of the titles of his chapters "Big Lions in Slender Cages," the lesson of which is that the Christian world is

like a big lion in a slender cage and able to *do* but doesn't know it. He illustrates his point by the case of a man known to him who was bed-ridden through impotent feet. The man was mortally afraid of snakes. "A snake fell on him from a beam above him, as he lay in bed. Before he could think of his inability, he was dancing a snake dance. He was a cured man from that minute." Or again "*Striking Straight Licks with Crooked Sticks*," the lesson of which is that "If the crooked sticks will only yield themselves, He can do far more with the least one than Samson ever did with the jaw-bone of an ass." Though we are all very crooked, very human instruments in the mighty hand of God we can be used to do great things. "*The Fine Art of Adjustableness*" is another text for a straight talk. Backbones with and without joints—the need for both strength and flexibility. A timely message for missionaries amongst others, "There is no use trying to elaborate plans to work everywhere," "general principles rule everywhere, but applications are dependent on adjustments." He illustrates this by the new harrow with flexible joints and hinges which adjust to the ground and do business.

There is a message too in Chapter xvi, "*How I got into the Ministry*." Out of his experience has come to him "that deep and abiding conviction that grudges and spites are to be settled with God first and then with the men who have caused them." Again "One thing I know, at any rate, that if we would do our best work we must get out into the great currents of grace, otherwise we will do little business in the Kingdom or none at all." His closing chapters, as the compiler indicates, "make their appeal to the denomination of which he is an honored counselor and leader." His arguments are logical and forceful, though on the question of federation and union it is evident that his ecclesiastical boat has not yet got into the "great currents of grace" though his heart is already there.

The author's style is full of colloquialisms, and the reader gets occasional "twinges" but his licks are straight though his stick at times may be crooked.

E. B.

#### BOOKS IN PREPARATION.

The translation of RAUSCHENBUSCH'S "SOCIAL TEACHING OF JESUS" mentioned in the July issue is not being proceeded with owing to unforeseen changes in the duties of the translator there named.

SIMPSON'S "THE SPIRITUAL INTERPRETATION OF THE UNIVERSE" has been translated and will be published before long by the Kwang Hsüeh Publishing House.

REAVELEY GLOVER'S "THE JESUS OF HISTORY" is being translated into Easy Wenli and may be translated into Mandarin.

The homiletical portions of the "Pulpit Commentary" on "NUMBERS" have been translated into Easy Wenli as a companion volume to Dr. Jackson's Commentary on the same book in the "Conference Commentary." The book will be issued by the Religious Tract Society of North and Central China.



In the review of Dr. N. T. Z. Tyau's book, "Legal Obligations arising out of the Treaty Relations between China and Other States" in the August (1918) *RECORDER* the statement is made that "considerable portions of it [the book] have already appeared in serial form in the *China Press*." This statement should be corrected: it was not this book but a later one "China's New Constitution and International Problems" that thus appeared in serial form. The mistake was probably due to the fact that the books overlap a little.—EDITOR.

## Correspondence

### SABBATH OBSERVANCE.

To the Editor of

*The Chinese Recorder.*

DEAR SIR: Noting your indulgence of those who seem to worry more or less over the Sunday question encourages me to proffer a few thoughts, for Sunday or Sabbath observance is no longer a question with me, but a happily settled matter. That is, joyful liberty is mine as to what may or may not be done on this precious and sacred day. Peculiarly precious and sacred because of my voluntary covenant with the Lord concerning it, whereby He, through my conscience, promptly accuses or excuses any unusual act of mine on that day. Surely much of the present day controversy on this subject, among believers, arises from confusing Law and Grace.

When our Master said, "The Son of man is Lord also of the Sabbath" (Mark 2:28), He caught away the Law on that point and bids me look to Him, alone, for instruction thereon.

What are His commands, where are they? His Law is Love, and to the heart, warm in that love, His yoke is easy, His burden is light, and a day of rest

and communion with Him is a happy privilege, not a command. Who can counsel Sabbath keeping according to Moses, when the rent veil, and Paul's masterful explanation of the purpose, fulfillment and ending of the Law, should cause him to rejoice to escape from the certain condemnation, and death of that Law, into the Grace and Truth of Jesus Christ (John 1:17).

Man may not judge Believers in meat or drink—or Sabbath days (Col. 2:16); as a servant accounts to his Master only (Rom. 14:4). But any man may see that the Sabbath keeping as commanded from Sinai is not to be found to-day, and yet the death penalty attached thereto is not enforced, therefore, may he not rightly conclude that some other motive ought to control his attitude to this question?

If there is love in the heart, an earnest desire to please the Master supplies the most powerful motive for setting aside one (more if possible) day in seven for restful meditation, study, and teaching of the Word.

The Christian is enjoined to love not the world, nor the things that are in the world (I John 2:15), but to set his affections on things above. Surely this precludes the greed of gain or the

love of amusements, to such an extent as to make us selfish of time and unwilling to give not only a day a week, but some portion of each day for devotion to and service of our Master. Thus Sabbath keeping is to me not a command, but a very clear indication of the spiritual plane of life, and quite a test of the love and zeal for our Lord Jesus Christ.

The thousands who labor so hard to spend the day, commonly set apart for that purpose, in worldly amusements, excusing themselves because it is their only time for pure air and recreation, remind me of the milkman who seeks to ease his conscience a little, when supplying water for his cans, by stroking the pump handle and soothingly repeating: "So, Boss, so!"

It is scarce conceivable that any one, accustomed to the joys and benefits of a day from the high standpoint of love and communion, rather than obedience, should ever find it necessary or even desirable to have his children continue their ordinary study or amusements on Sunday, such a course or argument indicates that worldly things and affections have, to some extent, taken the place of things spiritual.

With the grand old Book in hand, containing as it does, the stories of Joseph, Samuel, Daniel, David, Samson, and the life of Jesus, there need be no fear of lack of interest and profit to the average child mind.

The impossibility of my keeping that holy, Mosaic law is quite clear, and the believer who is insisting on the Sabbath being kept according to that law, ought certainly to perceive that

harsh chiding and caustic criticism will never win men over to loyal, loving Sabbath observance.

My plea, therefore, is that we, who truly long for a day of restful worship to be faithfully observed each week, should drop the legal aspect and show forth to the world the joys, pleasures, and profit of such a day, observed simply to please Him who first loved us.

With the simple hope that these lines may help some one to a more happy appreciation of this heavenly privilege,

I am,

Faithfully,

R. G. HASKELL.

Pakhoi, July 17th, 1918.

#### MISTAKE IN MISSIONARIES' DIARY.

*To the Editor of*

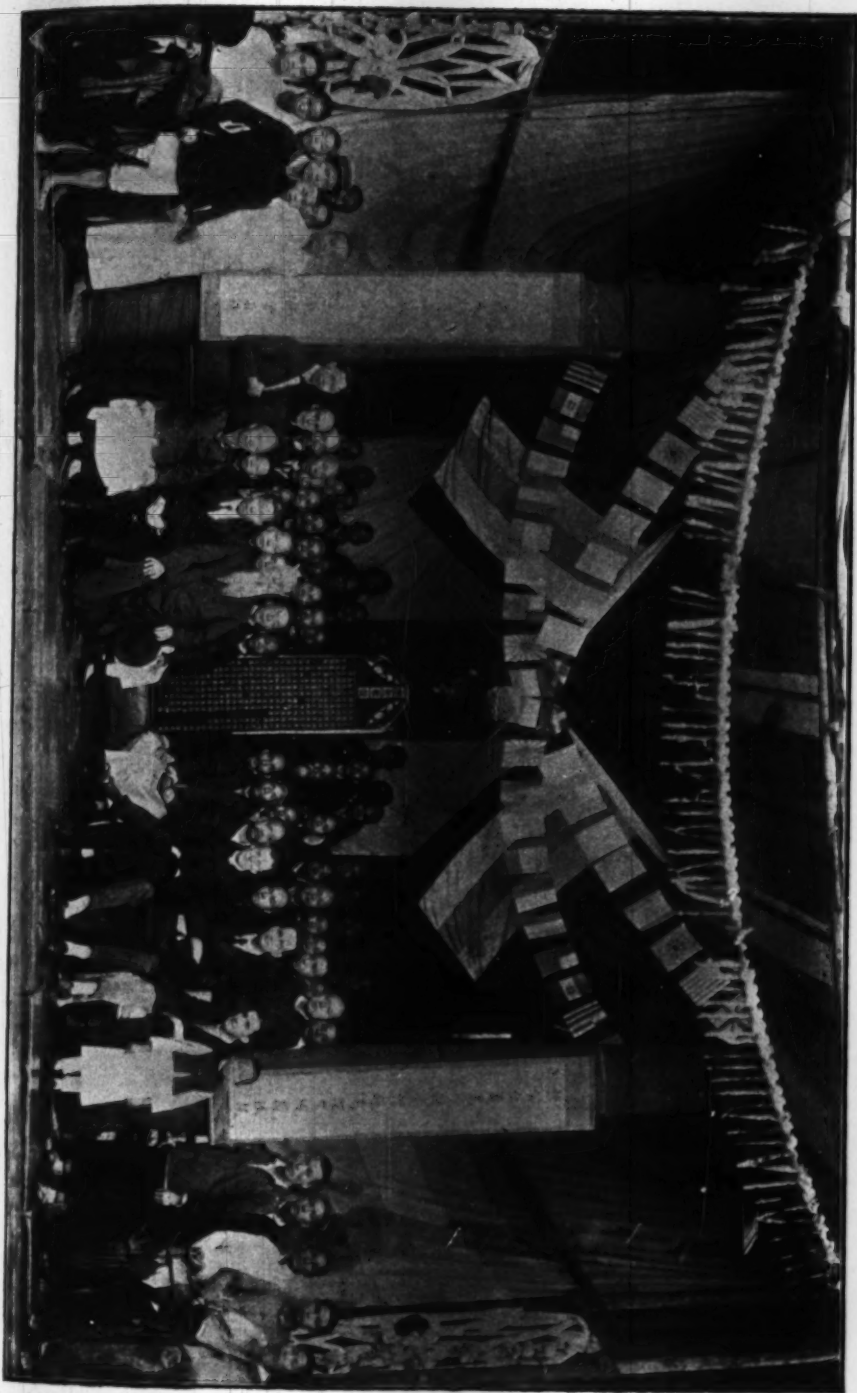
*The Chinese Recorder.*

DEAR SIR: As so many workers all over China are affected by any mistake in the Missionaries' Anglo-Chinese Diary, we crave space to point out a regrettable mistake in the 1919 Calendar printed in the beginning of this year's Diary. We followed a Chinese publication in making up the calendar and only too late found that March 2, 1919, instead of being the 30th of the First Moon should be the first of the Second Moon, and all later dates should be altered accordingly.

Yours truly,

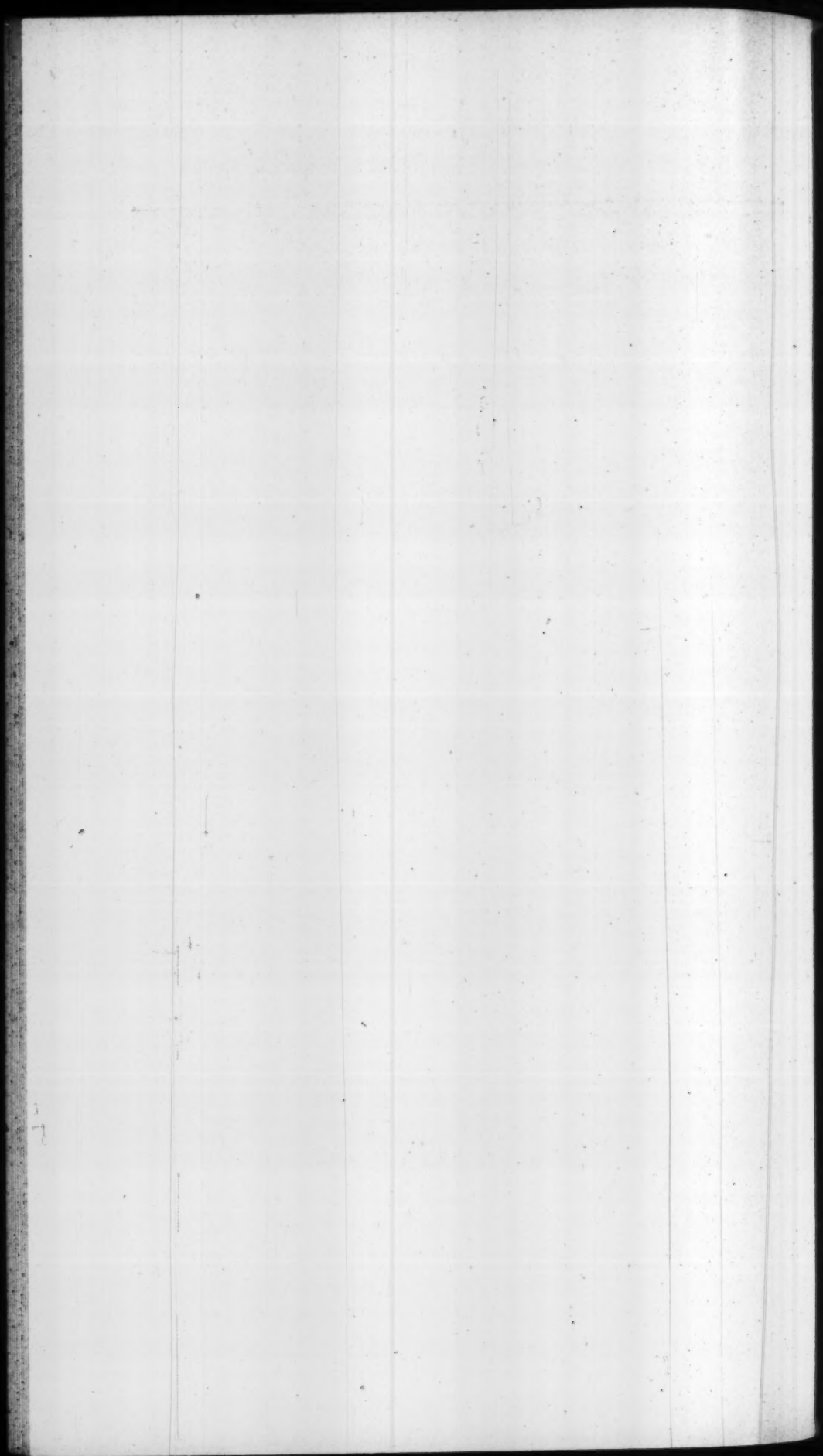
GILBERT MCINTOSH.

Shanghai, 9th August, 1918.



SITTING UP OF MEDIATION STONE, CHAOCHOWFU, TUNG.  
(See Missionary News.)





## Notes on Chinese Events

**America's Guiding Hand.** Two statements of policy, bound to have a deep effect on the future of China, have come from Washington during the last month. The first was contained in a speech made by President Wilson to the diplomatic corps. It laid down the general propositions that will govern the American peace terms and contained these important words: "The settlement of every question, whether of territory, of sovereignty, of economic arrangement or political relationship upon the basis of the free acceptance of that settlement by the people immediately concerned and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its own exterior influence or mastery." Following this America announced a policy aimed toward the financial rehabilitation of China. The platform upon which the American government will support the bankers who propose to re-erect the Reorganization Loan Group was given to the world. This sets a new standard in international finance, for it includes the stipulation that the American bankers must agree to follow the policies outlined by the Department of State and that the conditions of all loans must be submitted to that department for approval. It is expected that the first loan under these conditions will be for \$50,000,000 and will be shared by American, British, French, and Japanese bankers. It will be seen that America is thus seeking to exercise a direct and beneficent influence on the dangerous financial situation in China—an influence that the withdrawal from the Five Power Group, however well intentioned, made impossible. That this situation was fast progressing to the point where it might have provided an excuse for outside intervention is shown by the fact that loans for more than two hundred million yen have been concluded with Japanese bankers alone since May 1, 1915.

In this extremity to have America step in, presenting principles that guarantee future territorial integrity and an enlightened method of financial assistance, does much to assure the future of the Chinese republican experiment.

**China Has Two Parliaments.** The one recently elected has gathered in Peking. The parliament dissolved last year has reassembled in Canton. Both will elect a president to take office on October 10. The northern generals are said to have chosen Hsu Shih-chang, who has been in retirement most of the time since he lost his position as Grand Guardian of the Manchu emperor. The southerners are likely to reelect Feng Kuo-chang. Then there will be two claimants in Peking, and that spells trouble.

# Missionary News

## General

### COMPARATIVE MISSIONARY STATISTICS.

	Year	Total Foreign Staff	Ordained Chinese Staff	Total Employed Chinese Staff	Communicant Members	Baptized Non-communicants	Total Christian Constituency	Sunday School Scholars	Chinese Gifts to Church Work
Anglican	1914	621	94	2,577	14,541	20,512	42,153	6,355	47,139
	1915	606	100	2,124	15,333	18,371	40,890	7,912	47,595
	1916	565	102	2,383	15,713	18,806	42,233	15,807	53,747
	1917	584	133	2,453	17,050	20,158	44,530	18,886	49,894
Baptist	1914	534	84	1,958	33,256	.....	42,746	18,648	50,753
	1915	547	95	2,188	33,766	.....	43,265	25,520	52,729
	1916	545	94	2,283	37,009	166	51,957	28,748	64,347
	1917	479	102	2,346	39,940	.....	59,788	28,133	73,949
Congregational	1914	284	34	1,496	21,828	2,927	60,600	9,836	43,106
	1915	313	38	1,655	21,545	1,774	39,576	10,352	42,858
	1916	319	46	2,006	24,189	4,409	46,995	10,510	51,239
	1917	321	46	1,743	24,011	4,480	45,861	11,843	47,372
Lutheran	1914	385	24	1,668	24,422	7,313	39,957	2,850	18,058
	1915	438	23	1,646	26,052	8,125	42,690	3,637	17,333
	1916	473	23	1,930	28,322	9,613	48,833	6,325	24,276
	1917	517	35	2,020	30,472	10,113	50,535	5,965	24,136
Methodist	1914	754	256	4,054	52,200	4,073	129,735	56,590	82,002
	1915	744	302	4,516	54,625	20,333	140,460	59,879	126,599
	1916	773	274	5,076	60,158	25,994	156,223	67,845	74,045
	1917	856	314	5,552	64,326	31,857	177,413	74,679	133,368
Presbyterian	1914	943	148	4,060	65,786	13,133	100,579	34,771	134,928
	1915	942	157	4,408	72,566	13,455	110,709	33,991	117,629
	1916	961	165	4,514	76,943	16,185	120,851	40,100	142,885
	1917	990	159	4,392	78,779	17,379	128,726	39,593	139,530
China Inland Mission	1914	976	...	1,554	35,150	.....	35,150	.....	.....
	1915	976	25	1,994	37,802	.....	84,098	8,047	26,333
	1916	971	26	1,902	41,049	1,208	94,126	7,821	33,999
	1917	940	20	1,893	44,374	1,136	102,331	7,761	30,376
Other Societies	1914	895	20	827	6,027	262	9,549	4,624	7,124
	1915	769	24	1,729	6,963	216	24,420	15,914	19,360
	1916	1,133	31	1,659	9,756	581	34,755	18,748	25,048
	1917	1,213	37	2,946	14,018	667	45,474	23,537	48,162
Grand Total	1914	5,392	660	18,194	253,210	48,220	460,469	133,674	383,114
	1915	5,864	764	20,460	268,652	62,274	526,108	165,282	450,349
	1916	6,164	761	21,753	293,139	76,962	595,973	195,704	469,580
	1917	6,383	846	23,345	312,970	85,790	654,658	210,397	546,787



## TIBETAN BORDER NEWS.

This part of Chinese Tibet is living up to its reputation by being as unquiet as usual. Excepting for parties accompanied by a strong escort of soldiers the direct route to China is still cut off by robbers. This condition has existed for some years and no effective measures are being undertaken to better it. All other roads have the usual number of robbers. This, too, seems to be a normal condition for Tibetan country.

During the last few months Tibetan soldiers from the interior of Tibet have retaken most of the territory conquered by the Chinese since the beginning of the revolution. They have restored this part of the boundary to near where it was at that time. The Chinese troops in the reoccupied territory were all captured or killed. Those not wounded were sent as prisoners into the interior. There seems to be no reliable report as to what the Tibetans intend to do with these prisoners. The unusual thing about the affair is that the Tibetan troops are kept under rigid discipline, carry up-to-date Enfield rifles, and wear uniforms of foreign pattern.

These troops could have retaken all this part of Chinese Tibet had they so chosen. Their purpose seems to have been to thoroughly punish the Chinese soldiers who have been disregarding former treaties and agreements. At present the Batang official is arranging terms with the Tibetan military official. Local uprisings were starting in various places but the Tibetan commander seems to have discouraged all these.

The work of the Christian mission is represented by four

families, all living in Batang. Missionary work is carried on in the Chinese and Tibetan languages. Due to the transitory nature of the Chinese population no permanent work of any size can be built up among them.

Evangelistic work among the Tibetans is mostly being done through the Sunday school. The average attendance is a hundred and forty. As yet but few adults can be induced to attend religious services.

Medical work has been carried on from the beginning. Last year a hospital was completed.

Elementary school work is also being carried on. The attendance is increasing and this promises to be a fruitful field for leading the young to accept Christ.

Industrial work in the nature of rug making has been started. The future for this line of work looks very hopeful at present.

All the lines of work being carried on are making progress. Prejudice is being broken down. The missionaries and the work of the mission seem to be growing in favor with the people. We are still in the seed-sowing stage of missionary activity here. We cannot expect rapid results in this La-ma land.

H. A. BAKER.

Batang, June 7, 1918.

## WORKING OUT TO THE FURTHERANCE OF THE GOSPEL.

Any port in a storm! Szechwan has been in a storm, and fair weather is not certainly here yet. For two years and a half we have had fighting, looting, burning, murdering, while many sections of the province are given over to the rule of the brigands.

Now in times of disturbance during recent years, previous to these two years and a half, it had become evident that the churches, hospitals, and dwellings of the missionaries enjoyed an extraordinary immunity from the attentions of the soldiers and rioters. The causes for this state of affairs are not difficult to trace, but we do not need to take time and space to do it here. When the recent disturbances came upon us, nothing was more natural than that men and women should seek the shelter of the missionaries' compounds. And so they came, and we received them, and gave them every facility to make themselves as comfortable as they possibly could, in hospital wards, or anywhere from basement to attic; camped on the floors of the churches, the whole area having been divided into cubicles by the aid of large sheets of matting; living in tents in the open spaces of the dwelling compounds; camping in carefully fenced off spaces on the verandahs of the dwellings; and, in some cases, living happily in the missionary's house and home.

Twenty-three years ago foreign missionaries were driven from city after city in this province, their property looted and burned, and themselves accused of the most heinous crimes. Few Chinese then had the will or the courage to harbor the foreigner within their doors. Now the tables are turned, and it is sweet revenge to be permitted to shelter on Mission property thousands of Chinese refugees, fleeing not from us, but from their own lawless people.

So far as possible goods and valuables of whatever description were refused admission; because these must excite the

cupidity of the soldiers and brigands, and endanger the safety of refugees and foreign missionaries alike. We were gratified for two reasons; first, because so many Chinese men manifested a keen desire to save their women-folk rather than themselves or their goods; and secondly, because men, women, and children of all classes showed such unbounded confidence in the good character of the once despised foreign missionary. Again and again men of the highest classes brought their wives and grown-up daughters, and asked that they be permitted to take refuge in church or dwelling compound, while husband and father remained at home.

To mention only a few specific instances: In Chengtu the women's hospital has on several occasions been crowded from top to bottom, in all of its four stories, with women and girls, mostly of the very best classes. Their stay was from a day or two to two or three weeks. Other institutions have also sheltered refugees, especially the unfinished buildings at the University. Some of the missionaries have taken a number of the refugees into their own homes.

In Tzeliutsing and Luchow the churches have again and again been crowded with refugees, so that Sunday services were impossible in the building; and gatherings for worship were held on the verandahs or under improvised mat sheds erected for the purpose in the open space of the compound.

The opportunities thus presented were not neglected. Except just when the confusion among the terror-stricken people was too great, regular meetings

were held, at which Gospel addresses were given, the main principles of our faith explained, and every effort made to draw the listeners to Christ. Scripture portions and tracts were handed out, many conversations were had with one and another, and acquaintances were made and friendships formed that will continue to bear fruit in the months and years to come.

Much was accomplished by these direct efforts to spread a knowledge of the Gospel. But the most effective agency after all was the kindness of the missionaries, their willingness to be intruded upon and inconvenienced, their manifest desire to serve their fellow-creatures in distress. And so the unsettled conditions in Szechwan are working out marvellously for the furtherance of the Gospel.

O. L. KILBORN.

#### SUMMER CONFERENCE FOR PREACHERS AT CANTON.

For many years we have desired an annual summer school for the pastors and evangelists of this province. The Christian Council for the province has now its office and secretary, and the executive of that body felt the time was ripe for a bolder venture. Financial help was received from the Milton Stewart Fund.

We gathered for a fortnight at the Canton Christian College. Many of those who attended live and work amid squalid surroundings. The days spent in the fresh air and green spaces of the college campus did them good in every way. They were made to feel absolutely at home. The twenty odd substantial buildings on the campus—each expressing in its architecture some new inter-

pretation of a high ideal and enduring persistence—must have taught their lesson of the value of costliness, beauty, visibility, and permanence in Christian work.

I think I recollect reading on a Wesley monument in London the words "The best of all is God is with us." As we look back on our Summer School that is the outstanding impression. Each morning we met at seven for united worship. There was no hesitation and yet no haste. The prayers were brief, direct, earnest. God was in Swasey Hall. And the devotional spirit so manifest in morning prayers was evidenced right through the conference. It reached fullest expression when on the closing morning one hundred and twenty brethren, representing some fifteen denominations, sat at the Lord's table.

Special courses were given in Old Testament Geography and History, Old Testament Character Study, The Book of Amos, The Acts of the Apostles, Epistle to the Romans, Evangelism, Religious Education, Sunday School Methods, Christianity and the Present Crisis, and Homiletics. There were also many other helpful lectures, and parliaments were held to discuss such topics as "Preparation for church-membership," "Church management," and "Promotion of family religion."

The spirit of comradeship was very fine. Old friendships were renewed and new ones were formed that will mean permanent enrichment in character and service. The relation between Chinese and foreign brethren was most cordial and naturally and inevitably church distinctions seemed to disappear. Not that long cherished convictions



were sacrificed, but we met on a plane above our differences.

Several social functions had a place in the programme and our sides ached at the spectacle of staid Chinese preachers playing parlor games with as much zest as a parcel of schoolboys.

The preachers were greatly interested in the announcement by Mr. Chung—Chinese President of the College—that the grave of Liang Afa had been discovered on ground purchased

by the College. The fact that the remains of Robert Morrison's helper—the first Chinese Protestant evangelist in Kwangtung and in China—lay near to their meeting place seemed to link the present with the past, the East with the West, the seen with the unseen in a strangely effective way. It is hoped that the sacred spot may be preserved and some worthy memorial erected to the memory of the pioneer evangelist.

GEO. H. McNEUR.

## News Items

Mr. Tong, of the United Methodist Mission, Wenchow, has recently obtained the Degree of Bachelor of Divinity from the Methodist University of Peking.

We have received a copy of a miniature edition of *The New East*, a monthly review published in English and Japanese. This is a live bilingual magazine, published in Tokyo.

Rev. Lewis Hodous has been appointed Head of the Chinese Department in the Kennedy School of Missions in Hartford Theological Seminary. Mr. Hodous has given special attention to the study of things sinological, and is therefore well equipped for such a position.

One encouraging form of co-operation is that of the Transliteration Committee appointed on April 17th, 1917, by the Kiangsu Educational Association. On this Committee both Chinese and foreigners are represented. Their work is to devise a plan for the standardization of all transliteration of Western names, with a view to its ultimate adoption by the Ministry of Education in Peking. This

Committee has just issued a report of its work which is being submitted to a large number of sympathizers for their opinion thereon. We congratulate the Committee on its work up to date and hope that it may succeed in finally solving this problem.

Contrary to a decision of the Executive Committee of the Peking Chapter of the Red Cross Society, intoxicating liquors were sold in connection with the Red Cross fête held under their auspices. As a result of this violation of their action, the Committee issued a protest and stated that steps had been taken to preserve the authority and dignity of the Executive Committee and to prevent such violation of its actions in future. The money received from the sale of these intoxicants was not accepted by the Red Cross Society treasurer nor applied to the Red Cross funds.

The July (1918) issue of *The International Review of Missions* states that most of the British Missionary Societies had a larger income for 1917-1918 than for the year previous. Ten out of

fifteen representatives of Missionary Societies present at a meeting on the 17th of April (1918) in London said that their Societies had this year the largest income on record. It is the smaller Societies apparently that are facing deficit. The same thing appears to be true in general of Australia and North America. In addition, it is pointed out that an increasing number of large and daring schemes for the enlargement of mission work are being put forth.

The Missionary Research Library is anxious to secure copies of the following numbers to complete their files:—

CHINA MEDICAL MISSIONARY  
JOURNAL.

- 1887 March, June.
- 1888 March, June.
- 1889 March, June, September.
- 1890 March, June, December.
- 1891 March, December.
- 1893 June, September.
- 1894 September, December.
- 1899 October.
- 1901 January.
- 1902 January, October.
- 1903 January.
- 1904 January, July.
- 1905 January.
- 1907 September.
- 1915 May.

EDUCATIONAL REVIEW.

All issues of Volume I, 1908.

1909 January, February, November, December.

Those who have copies of above back numbers will please send them to The Mission Book Company, Shanghai, which will be glad to pay any reasonable price for them.

In December 1917, Chaochow-fu (Kwantung, 250,000), was held by Northern troops and was surrounded by a much larger force of Cantonese troops. As the Northern commander declined to surrender or retire, a bombardment of the city was threatened.

The gentry and Chamber of Commerce asked the missionary body and the head doctor of the Red Cross Hospital (a Chinese Christian) to mediate, and after lengthy negotiations the Northerners finally withdrew, thus avoiding the bombardment.

In appreciation the gentry and merchants made a formal call on each mediator and presented him with a large silk banner, with the words 難人之急, and the same day set up in the courtyard of a large Buddhist temple which acts as a sort of civic center, a memorial stone telling about the incident. A photograph is shown opposite page 618.

Mr. A. F. Almblad of the British and Foreign Bible Society who is now itinerating in North Mongolia, writing from Urga on July 25th, gives the following notes on the situation in Urga, the Holy city and the capital:—

... The present condition in Russia is likely to affect Mongolia very much, that is if the Russians do not enter or start fighting in North Mongolia; still it is very unpleasant to hear the Mongols talk about the "bad times" in Russia and other countries. "Look," they say, "here where we have the true God, there is no war." That is what a Mongol said to me. And I have also heard sentences like this: "Have you come to distribute these books again? You ought to know by this time that it is of no use to distribute your Scriptures here and try to convert the Mongols." Otherwise things seem to be quite normal in Urga. At the same time people feel uneasy when you are talking to them.

I think the Chinese are getting back their former ascendancy more and more.

A lot of Scriptures have been distributed in Urga again and I feel sorry when I think of how little result there seems to be from the past work in Urga. I have heard that the Hutuktu or the Living Buddha does not like the circulation of our books in his capital and I should not be at all surprised if I was refused permission altogether to work here.

## Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

### BIRTHS.

#### MAY:

26th, at Germantown, Philadelphia, U. S. A., to Mr. and Mrs. F. Gasser, C. I. M., a son (Friedrich Karl).

#### JULY:

2nd, at Kikungshan, to Mr. and Mrs. H. E. Ledgard, C. I. M., a son (Harold Armitage).

17th, at Anshunfu, to Mr. and Mrs. H. M. Hutton, C. I. M., a son (Herbert Stevens).

#### AUGUST:

17th, at Tunghsien, near Peking, to Mr. and Mrs. W. B. Pettus, Y. M. C. A. and North China Union Language School, a son (Chauncey Goodrich).

### MARRIAGES.

#### JUNE:

24th, at Fengchen, Mr. S. Carlsson to Miss M. Jonsson, C. I. M.

29th, at Changsha, Rev. B. Sinding to Miss H. M. Heimbeck, both N. M. S.

#### JULY:

2nd, at Yunnanfu, Mr. J. Yorkston to Miss A. E. Bailey, C. I. M.

27th, at Swatow, Dr. Malcolm S. Ross to Miss Dorothy Fisk, E. P. M.

31st, at Liaoyang, Rev. J. W. Findlay to Dr. Margaret Rose Forgan, U. F. C. S.

### DEATHS.

#### MAY:

15th, at Oberlin, O., U. S. A., Mrs. Frances Durand Wilder.

#### JUNE:

21st, at Hungtung, Mr. S. G. Wiltshire, C. I. M.

#### JULY:

2nd, at Kikungshan, Frieda Elizabeth Witte, aged two years and ten months, from dysentery. C. I. M.

3rd, at Soochow, Ruth, little daughter of Mr. and Mrs. C. S. Brinkley, Soochow University.

18th, at Anshunfu, Herbert Stevens Hutton, aged one day. C. I. M.

#### AUGUST:

15th, at Shanghai, Rev. J. W. Stevenson, Deputy-Director of the China Inland Mission, from malignant ulcer of the tongue.

### ARRIVALS.

#### JUNE:

27th, from U. S. A., Rev. W. H. Hudson, P. S. (ret. Kashing).

#### JULY:

8th, from U. S. A., Miss S. A. Nisbet, P. S. (ret. Kashing).

9th, from England, Miss M. R. Barr, C. E. Z. M. S., (ret. Foochow). From U. S. A., Miss Elizabeth Lamm, Door of Hope Waifs and Strays' Home, Shanghai (ret.).

20th, from U. S. A., Mr. D. W. Edwards and family, Y. M. C. A., Mrs. G. Purves Smith and family, U. M. C. (ret.).

23rd, from Canada, Mr. O. W. Nelson, Miss S. Severson, C. I. M.

24th, from U. S. A., Miss Ruth Ingram (Peking).

25th, Rev. and Mrs. W. H. Nowack, E. M. (ret.).

#### AUGUST:

2nd, from U. S. A., Dr. Mary L. James, Miss Edith Hart, A. C. M. (ret.).

3rd, from U. S. A., Mr. and Mrs. J. Warner Brown, P. N. (Associated Mission Treasurers).

14th, from U. S. A., Dr. and Mrs. R. C. Brown and children, M. E. M. (Chengt'u).

21st, from England, Miss Maria Hook, M. D., C. E. Z. M. S. (ret. Foochow). From U. S. A., Rev. C. W. Pruitt, D. D., S. B. C. (ret.); Mrs. F. D. Gamewell, M. E. M. and C. C. E. A. (ret.); Mr. L. M. Sears, Mr. M. A. Kees and family, Y. M. C. A.; Miss Maude Wheeler, M. E. M. (ret.).

24th, from U. S. A., Prof. E. C. Jones, M. A. (ret.), Mr. Rugg, M. E. M. Mr. and Mrs. I. Hess, C. and M. A. (ret.).

### DEPARTURES.

#### JUNE:

27th, to England via U. S. A., Miss Hornby, M. D., Ind.

#### JULY:

4th, to Canada, Mrs. H. G. Brown and children, M. C. C. To Norway via U. S. A., Miss V. Visnes, N. M. S. To Australia, Mr. and Mrs. D. Umphart and son, C. I. M.

5th, to England, Mrs. Hardy Jowett, W. M. M. S.

16th, to U. S. A., Rev. J. F. Bucher and family, R. C. U. S.

17th, to New Zealand, Miss M. E. Moore, C. S. F. M.

19th, to U. S. A., Miss E. G. Patterson, P. N.

20th, to U. S. A., Rev. C. P. Althaus and family, P. N. To Canada, Miss M. King, C. I. M.

24th, to Norway via U. S. A., Dr. J. E. Nilssen and family, N. M. S.







GENERAL VIEW OF THE ANGLO-CHINESE COLLEGE COMPOUND WITH THE RECREATION GROUND.

